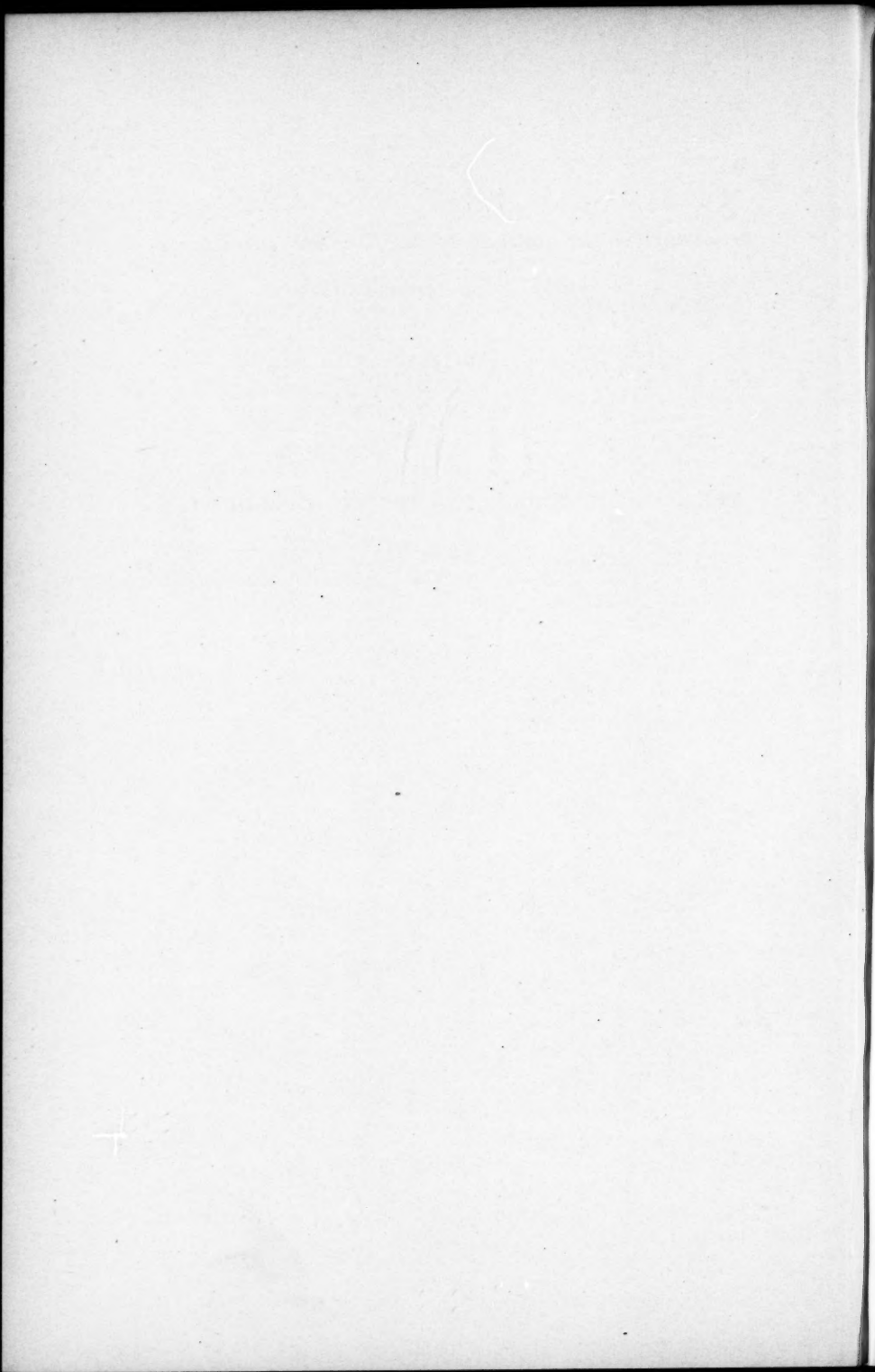


Proceedings of the American Academy of Arts and Sciences.

VOL. 65. No. 2.—SEPTEMBER, 1930

TEXTS OF THE KAIBAB PAIUTES AND UINTAH UTES.

BY EDWARD SAPIR.



CONTENTS.

INTRODUCTION	299
KEY TO THE PHONETIC SYSTEM EMPLOYED	302
I. PAIUTE MYTHS	308
1. Wolf and his Brother:	
Text and Interlinear Translation	308
Free Translation	338
2. How the "Cry" Originated:	
Text and Interlinear Translation	345
Free Translation	347
3. How the Bear Dance Originated:	
Text and Interlinear Translation	348
Free Translation	351
4. The Origin of People:	
Text and Interlinear Translation	351
Free Translation	358
5. Sparrow Hawk and Gray Hawk Contend for a Woman:	
Text and Interlinear Translation	360
Free Translation	367
6. Coyote Sets the Parturition Customs:	
Text and Interlinear Translation	369
Free Translation	375
7. The Theft of Fire:	
Text and Interlinear Translation	377
Free Translation	390
8. Iron-Clothes	394
9. Chipmunk Deceives the Giant	408
10. Coyote unsuccessfully Imitates Carrion Beetle	410
11. Gray Hawk and Toad Gamble	414
12. Rat Invites the Deer and Mountain Sheep to a Round Dance	426
13. The Badger People Wage War against Wolf and Coyote	432
14. Eagle as Suitor	444
15. Rattlesnake as Story-teller	446
16. Owl's Widow's Experiences with Skunk, Badger, and Hawk	448
17. Coyote and Porcupine	456
18. Coyote and his Daughters	462
19. The Bird that Carried People away	464
II. PAIUTE NON-MYTHICAL TEXTS	472
1. How the Kaibab Paiutes learned the Bear Dance	472
2. The Two Horse-tail Hair Brothers, a Ute War Story	472
3. Mamputs' Style of Beginning a Speech	476

III. PAIUTE MYTH RECITATIVES.....	478
1. Eagle's Myth Recitative.....	478
2. Sparrow Hawk's Myth Recitative.....	478
3. Rattlesnake's Myth Recitative.....	480
4. Iron-Clothes' Myth Recitative.....	480
5. Coyote's Lament.....	480
6. Red Ant's Myth Recitative.....	482
7. A Myth Song.....	482
IV. UTE MYTHS.....	484
1. Porcupine Tricks Coyote.....	484
2. Coyote Deprives himself of his Eyes.....	488
3. Wildcat and Coyote Disfigure each other.....	494
4. Owl's Widow Goes in Quest of Chicken-Hawk.....	494
5. The Releasing of the Corraled Buffalo.....	504
6. A Ghost Woman Robs Mourning Dove of her Son.....	506
7. The Woman that Ran off with a Herd of Wild Horses.....	513
NOTES.....	515
1. Notes to Paiute Texts.....	515
2. Notes to Ute Texts.....	527
3. Notes to Translations of Paiute Texts.....	529
4. Notes to Translations of Ute Texts.....	534

TEXTS OF THE KAIBAB PAIUTES AND UINTAH UTES.

INTRODUCTION.

The text material presented in this paper belongs to two rather distinct, though closely related, dialects of the Ute-Chemehuevi branch of Plateau Shoshonean. The bulk of the paper is devoted to mythological and other texts obtained in 1910 (February to May) from Tony Tillohash, a young Kaibab Paiute from Kanab, in southwestern Utah; the balance, to mythological texts and one tale recorded in English, secured in 1909 (August and September) from Charlie Mack, a Uintah Ute from White Rocks, Utah.

The Ute texts were obtained at White Rocks in the course of a brief trip among the Utes of Uncompahgre and Uintah reserves. A further series of thirty Ute tales was obtained in English by my colleague, Dr. J. A. Mason; these were published under the title of "Myths of the Uintah Utes" in *The Journal of American Folk-Lore* for July-September, 1910 (pp. 299-363). I should not fail to add that Dr. Mason also obtained a series of interesting pictographs in the course of a reconnaissance of Nine Mile Canyon, some distance south of Uintah Reservation. This material is still unpublished.

More substantial for linguistics than the Ute work were the results obtained from Tony, who was in 1910 just about to complete his course at the Carlisle Indian School in Pennsylvania. Through the kindness of Dr. G. B. Gordon, the director of the University of Pennsylvania Museum, and of the superintendent of the Indian School, arrangements were made to have Tony housed in Philadelphia and employed at the Museum, so that he might be rendered available as a source of information for further Shoshonean researches. Tony proved an excellent informant. Though young and absent from his native home for about five years, he was of a naturally conservative temperament and possessed of a remarkable memory. Hence he was better informed on the subject of tribal lore than could normally have been expected. His unfailing good humor and patience also helped materially to lighten a task that demanded unusual concentration. (Indeed, in all my linguistic experience, I doubt if phonetic perception has ever been so severely taxed as in recording Shoshonean dialects of the Ute-Chemehuevi group.) Besides the Kaibab Paiute texts here presented, there were

secured from Tony supplementary material for the grammatical and lexical study of his language; a series of over two hundred songs, chiefly ceremonial, recorded in text and on the phonograph; and a considerable body of ethnological information. The grammatical data have been worked up into a sketch of the Paiute language, which forms the first part of this volume. The lexical material follows in the third part. The songs and the ethnological data will form the subjects of future papers. Tony, further, proved valuable as a first-hand source for a seminar in American Indian linguistics that I was then giving at the University of Pennsylvania. Last, but not least, he was a delightful companion at all times and is remembered with the friendliest feelings by all who came in contact with him in Philadelphia.

The linguistic relation of Southern Paiute (to be carefully distinguished from Northern Paiute or "Paviotso") to Uintah Ute is close. Indeed, they are not so much closely related languages as mutually intelligible dialects of the same language. This probably applies to all the dialects of Ute-Chemehuevi, which may be defined as a dialectically differentiated Shoshonean language stretching from Uncompahgre Ute in central Colorado to Chemehuevi in southeastern California. The texts embodied in the present volume are therefore illustrative of one of the most widespread languages of aboriginal America, though the specific dialects of the texts, Kaibab Paiute and Uintah Ute, cover only restricted territories in southwestern Utah and northwestern Arizona and in northeastern Utah respectively. No attempt has been made to normalize the texts, which are given here precisely as heard. The phonetic system used is that described in the report of the Phonetic Committee of the American Anthropological Association;¹ the symbols are defined in the key prefixed to the texts. Those wishing to make an analytical study of the language are referred to the Paiute grammar which precedes; the necessary lexical assistance is given by the Paiute dictionary which follows.

In their mythological affiliations the tales recorded here evidently correspond closely to the Ute, Shoshone, and Comanche tales already published by Kroeber, Mason, Lowie, and St. Clair. References to parallel tales have been confined to Plateau Shoshonean. Further parallels from other Plateau tribes, from Plains tribes to the east, and from California and Washington-Oregon tribes to the west are

¹ See Smithsonian Miscellaneous Collections, vol. 66, no. 6, 1916.

given in the papers mentioned. On the whole, the relation of Southern Paiute mythology to that of the Northern Shoshone is very close, perhaps even closer than might have been expected.

In conclusion, I should like to express my indebtedness to the late Dr. Gordon's kind help which was given me throughout the prosecution of my Shoshonean studies.

EDWARD SAPIR.

Ottawa, June 5, 1918.

Chicago, July 16, 1930.

KEY TO THE PHONETIC SYSTEM EMPLOYED.

VOWELS.

1. Monophthongs.

- a as in German Mann.
- ɑ like u of English but.
- ä as in English hat.
- â as in French *patte*; midway between a and ä. A nuance of
of a that is characteristic of Ute.
- e close as in French *été*. Occurs only rarely, as nuance of i
or of a-ä-ε.
- ε open as in English *met*.
- i close as in French *fini*.
- ɪ open as in English *it*.
- o close as in au of French *chapeau*.
- ɔ open as in German *voll*, but less clearly rounded.
- ω approximately like aw of English *law*, but more nearly
approaching a.
- u open as in English *pull*, sporadically close as in English
rule; always close when long (uː).
- uː long and open as in English *poor*, but without r-glide.
- ĩ high-back-unrounded-narrow (Sweet's terminology); may be
produced by completely unrounding close u, without
modifying tongue position of u. On first acquaintance
this vowel impresses one as a "muddied" nuance of ü,
but its formation is quite unlike that of French or Ger-
man ü. Its semivocalic form is γ (see below), to which
it is related as u to w or i to y. ȳ, ü, and i are modified
forms of ĩ.
- ĩ high (or high to mid)-back-unrounded-wide; related to ĩ
approximately as ɪ to i or ε to e. It is apt to sound like
a "muddied" ö or a dull a.
- ü not a true ü as in French or German, but duller in timbre.
Probably high-mixed-rounded-wide; apt to sound like a
rapid diphthongal i^u.
- ɨ high-mixed-rounded-wide; approximately like i of English
(American) first, but without r-quality.
- ö as in German *schön* or *Götz* (i. e. close or open in quality).
Rare in Paiute, but very common in Ute, where it corres-
ponds to Paiute ɔ.

- * and other superior vowels:
weakly articulated, but not completely unvoiced, vowels. They are frequently glides, sometimes they are reduced from fully articulated vowels. After their own vowel, generally long, e. g. a^a, they denote "pseudo-diphthongal" rearticulation. Before and after glottal stops (ʔ) they are murmured in Paiute, after glottal stops they are whispered in Ute.
- A and other small-cap vowels:
completely unvoiced vowels, pronounced with full breath. They may be defined as voiceless breath modified by various vocalic timbres.
- ᵃ and other vowels with subscript hook:
nasalized vowels; nasalization is either weakening of ŋ (see below) or secondary, due to presence of preceding or following nasal consonant. w, nasalized w, occurs sporadically in Ute as development of ʋ.
- ᵃ, ʋ, ʔ weakly articulated, but not completely unvoiced, nasalized vowels.
- á and other vowels with superscript ' :
glottalized vowels, i. e. vowels interrupted by a series of weak glottal stops. This type of articulation is sometimes referred to as "glottal r." w̌, glottalized w, occurs sporadically as development of u'. á is secondarily developed from a' or 'a; similarly for other vowels.
- ʋ, ʔ̌ unvoiced forms of ʋ, ʔ̌; may be defined as voiceless nasalized breath with u and i timbre respectively. This type of articulation is rare.

2. Diphthongs.

- aí, ái, äi, ei, oi, ði, ui pronounced as diphthongal combinations of a, á, ä, ε, o, ɔ, and u respectively with following i. These diphthongs are either inorganic, i arising as glide before following y, or organic, in which case the first vowel is sometimes heard doubled, e. g. aai, œi. In certain cases the two vowels are pronounced with a drag, indicated as a.i; in others, the i is rather faint, indicated as aⁱ.
- aĩ diphthongal combination of a and i.
- au diphthongal combination of a and u (cf. ou of English gout). aa^u, a.u, and a^u are also found.

- ai (and similarly for other diphthongs):
as above but with second element of diphthong voiceless.

CONSONANTS.

- p intermediate or unaspirated surd stop of labial position; intermediate character most marked initially and in second portion of geminated (lengthened) p; tends to be semisonant after m. Aspirated (p') before voiceless vowels or as substitute for p+ voiceless vowel.
- b sonant labial stop. Found in Ute as sporadic development of p after m, less often initially.
- t intermediate or unaspirated surd stop of dental position. Types of articulation parallel to those for p (see above).
- d sonant dental stop. Found in Ute as sporadic development of t after n, less often initially.
- k intermediate or unaspirated surd stop of mid-palatal position. Found chiefly, as variant of q, between preceding back vowel and following i. Types of articulation parallel to those for p (see above).
- g sonant mid-palatal stop. Found in Ute as sporadic development of k after η, less often initially.
- q intermediate or unaspirated surd stop of back-palatal or, frequently, velar position (velar character most pronounced before ɔ and i). Types of articulation parallel to those for p (see above).
- g sonant back-palatal or velar stop. Found in Ute as sporadic development of q after η, less often initially. Also occurs intervocally as lightly stopped development of γ, rather frequently in Ute, seldom in Paiute.
- kw, gw, qw, gw labialized forms of k, g, q, g respectively. When k and q are aspirated surds, w appears as voiceless w.
- k intermediate or unaspirated surd stop of front-palatal position; approximately like ky of English cue. Found regularly as development of q, (k) after i. Types of articulation parallel to those for p (see above).
- g sonant front-palatal stop. Found in Ute partly as sporadic development of k after η, (η); partly intervocally as lightly stopped development of γ.

- s voiceless sibilant, as in English so. In Ute s is regularly intermediate in place of articulation between s and c, in Paiute it is generally pure in quality.
- c voiceless sibilant, as in English she.
- ts intermediate or unaspirated surd affricative of s- position. In Paiute, like ts of English hats; in Ute, intermediate in place of articulation between ts and tc. Types of articulation parallel to those for p (see above).
- tc intermediate or unaspirated surd affricative of c-position, as in English chat. Types of articulation parallel to those for p (see above).
- dj sonant affricative of c-position, as in English judge. Found in Ute as sporadic development of tc after n, less often initially.
- m as in English me.
- M voiceless m.
- m^w m pronounced with lip rounding of w and followed generally by rapid w-glide. Before voiceless vowels it appears as m^w, with voiceless w-glide.
- n dental nasal, as in Italian.
- N voiceless n.
- n^y palatalized n, i. e. n modified by y-contact of the tongue.
- ŋ mid-palatal, back-palatal, or velar nasal, corresponding in position to k and q. Like ng of English sing.
- N rarely occurring voiceless form of ŋ.
- ŋw labialized ŋ. Always treated as simple consonant, analogously to kw, qw.
- ŋ^w ŋ followed by voiceless w; developed from w before voiceless vowels.
- ŋ front-palatal nasal, corresponding in position to k. Approximately like gn of French gagner.
- ŋ, ɲ syllabic forms of n and ŋ. ŋ like -on of English button.
- v bilabial v, as in Spanish, but never tending to become lightly stopped b.
- φ bilabial f; unvoiced v.
- w as in English.
unvoiced w, like wh of English white.
- v^w bilabial v with approximate acoustic effect of w due to inner rounding. A labialized nuance of v, to be carefully distinguished from w.

- ϕ^w unvoiced v^w .
 r lightly trilled tongue-tip alveolar r . Never so lightly trilled as to be heard as sonant d , as happens in some American languages.
 R Unvoiced r . Its exact timbre changes with that of the voiceless vowels that follows it. Before \bar{i} , it is perhaps cerebral, with a thickish c -like quality.
 γ voiced mid-palatal, back-palatal, or velar spirant, corresponding in position to k and q ; like North German g of *sagen*.
 x unvoiced form of γ ; like *ch* of German *Bach*.
 χ intermediate in type of articulation between γ and x . A nuance of γ that is found in Paiute.
 γ voiced front-palatal spirant; acoustically close to, but to be carefully distinguished from, y . Related to γ as k is to k , q .
 \bar{x} unvoiced form of χ ; like *ch* of German *ich*.
 $\bar{\chi}$ intermediate in type of articulation between χ and \bar{x} . A nuance of χ that is found in Paiute.
 $\gamma^w, x^w, \chi^w, \bar{\gamma}^w, \bar{x}^w, \bar{\chi}^w$ labialized forms of $\gamma, x, \chi, \bar{\gamma}, \bar{x},$ and $\bar{\chi}$ respectively. Before voiceless vowels w of xw and $\bar{x}w$ appears unvoiced to w .
 y like y of English *yes*.
 \bar{y} unvoiced form of y ; differs from \bar{x} in being pronounced with less energy.
 h as in English. Occurs in Paiute as sporadic modification of s .
 $^{\circ}$ breathing occurring finally, medially after voiceless vowels, or initially before vowels.
 $^{\circ}$ voiceless nasalized breath. Found more frequently in Ute than in Paiute.
 $^{\circ}$ glottal stop.
 $\dot{p}, \dot{t}, \dot{k}, \dot{q}, \dot{\bar{k}}, \dot{k}w, \dot{q}w, \dot{ts}, \dot{tc}$ glottalized forms of $p, t, k, q, \bar{k}, kw, qw, ts,$ and tc respectively. These consonants are pronounced with simultaneous closure and subsequent simultaneous release of oral point of articulation and of glottis. They have a snappy effect altogether different from the cracked effect of the glottalized stops and affricatives of many West Coast languages. They are developed from $' +$ stopped consonant (or affricative) or from stopped consonant (or affricative) $+ '$.

m, s, c, ts, w, ɣ, x, ʃ, ʒ weakly or very rapidly articulated forms of m, s, c, ts, w, ɣ, x, ʃ, ʒ. They arise either by reduction of these consonants or, more frequently, as glides. s, c, ts, x, and ʃ are generally sharpened forms of ' after voiceless vowels.

ACCENTS AND OTHER DIACRITICAL MARKS.

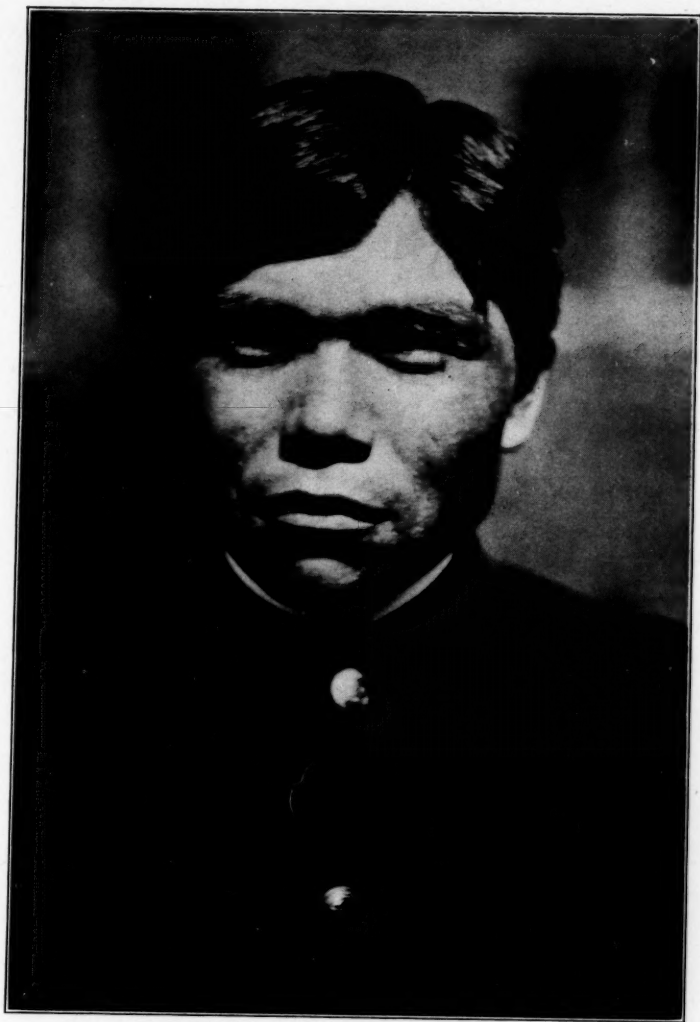
- ' denotes that preceding vowel is stressed.
- denotes that preceding vowel or consonant is long.
- + denotes excessive length of preceding sound.
- < "derived from."
- > "from which is derived."
- () enclose words in English translation not found in the Indian original.
- [] enclose meaningless elements in Indian song texts.

I. PAIUTE MYTHS.

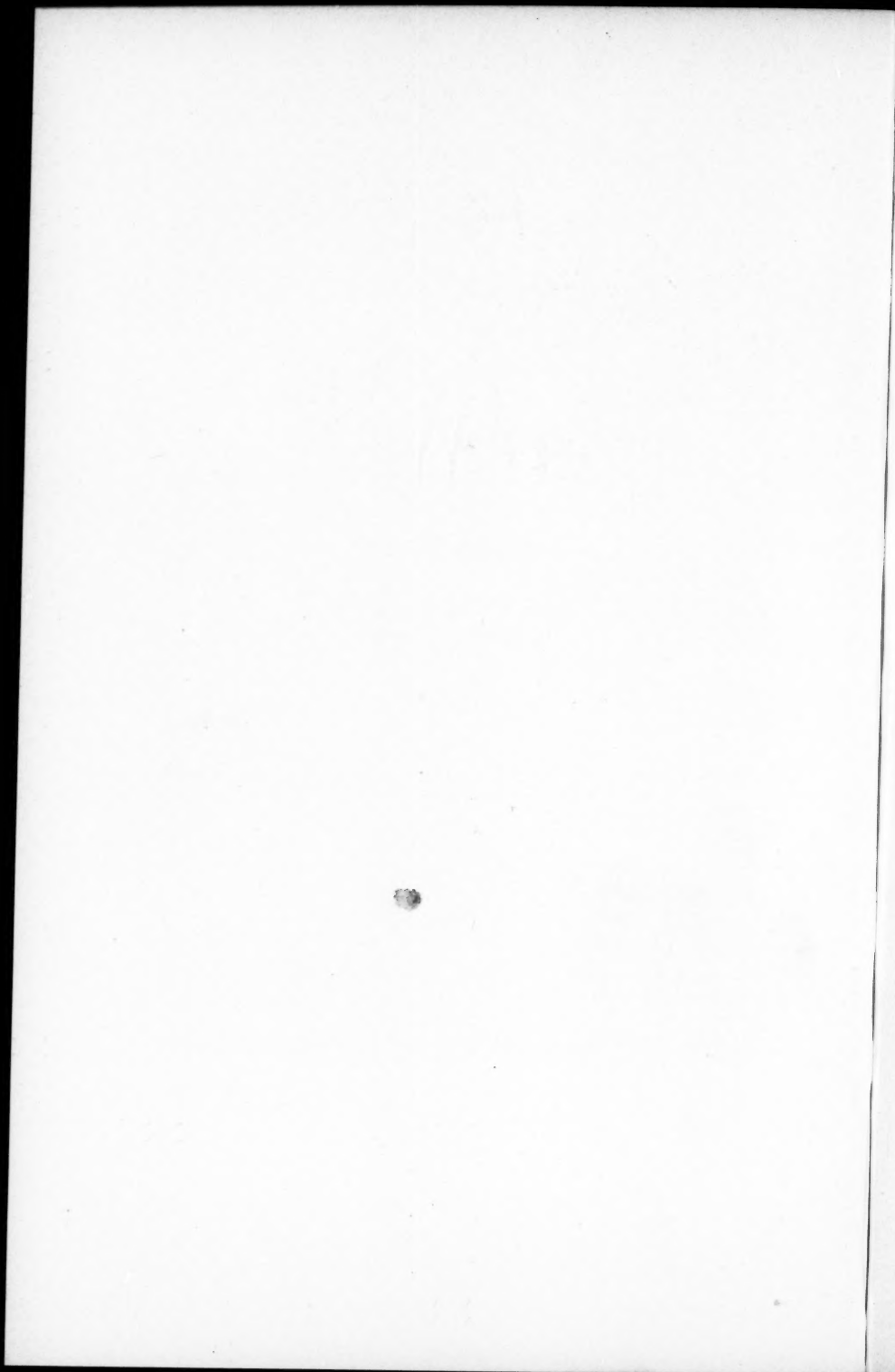
1. Tiv'a'tsina·va'vujw.

WOLF AND HIS BROTHER.¹

tiv'a'tsina·va'vujw	m'w'a'va'am'	qari'p-i'ya'.	'iva'tei
Wolf and his brother	there they (inv.)	(2) dwelt.	Early
q-n'a't·A'cianq' ²	qa'p-i'ya'	tiv'a'te	an' i'vi''ca'a
when was early	sang	wolf	he, "Go ahead,
morning			now!
paa'iram ³	ujw	ujw'a'vate	wara'x·ani·i'xwa'a.
of us 2 aunt	she (inv.)	to her (inv.)	go to ask for grass
(obj.)			seeds.
tmpu''	ank'a'	punt'av:xa'.	u'mai, 'aip-i'ya'
What you	are doing	while lying down	"All right," said
		looking?"	
cna'hwaf <i>i</i> ,	yi'mi	cuwa'p·itci	a'wphi ni''ca'a
coyote,	"you	are waking up	now, but I
wi'-t·uc	cuwa'p·itci	q-nu't·A'cianq'.	cna'hwaf <i>i</i>
long ago	am waking up	when was early morning."	Coyote
pa·ya'n''qwp-i'ya'	pa·a'iaiv	u'hw	qa·n' 'u'ra'
started off	his own aunt	she (inv.)	house towards
	(obj.)		(obj.) it
wara'x·ani·i'xw'aixa'.	uwa'vatci	uv'wa	p'te:rw'aip-i'ya'
while going to ask for	To her (inv.)	there	went and arrived
grass seeds.			
qant'vaanw ⁵	cai'	pa·a'iaiv	u'hw. pa·a''anw qa'te
at her (inv.)	it (inv.)	his own	she (inv.). His (inv.) not
house		aunt (obj.)	aunt
uv'wa	qari'p-i'a'a	qant'aphi.	tuw'a'tsinwacujw
there	sat (neg.)	her own house.	Only her (inv.) sons
		(obj.)	
uv'wa	qari'p-i'ya'im ⁶	qant'anw.	a'itcanw piya'hum
there	they 2 sat	her (inv.) house	"Where is your (pl.)
		(obj.)	she (inv.) mother



TONY TILLOHASH, KAIBAB PAIUTE INDIAN, IN HIS CARLISLE SCHOOL UNIFORM



u'ñw, a'ip-ṭya' cina'ñwaḥi. ṭiya'xw' aiya'añ',
she (inv.)? said coyote. "She went to gather seeds,"

a'ip-ṭya'aim' qw'a'yañti' tuwa'tsñw, pina'ñqw'añw
they 2 said grizzly bear sons, "soon she (inv.)
(obj.)

pi'teiva-n-t', ma'ip-ṭya'aim'.
will arrive," thus they 2 said.

cina'ñwaḥi ma'ntcu'aia-vip-ṭya u-v'a qan'añw
Coyote waited for lying down there her (inv.)
house (obj.);

pina'ñqwa pa-a''añw pi'tcipṭya'. pa-a''añw ma'ip-ṭya',
soon his (inv.) arrived. His (inv.) said thus,
aunt aunt

pina'ñqwa ti'sqa'va-añt' s-a'a'p-t', ma'ip-ṭya'
"Soon will eat^{6a} mush (obj.)," thus said

pa-a''añw. uv'wa'añtññ' ma'va'tcan' ya'ñqik-
his (inv.) aunt. "Yonder me my masturbator bring to,"

a'ip-ṭya' pa-a''añw. tuw'a'tsñw qwa'ru'wap-ṭya'aik-w
said his (inv.) aunt. Children gave it to her

mava'tcai'ya'añw piyε'iaḥi. piya'añw qwi'i'p-ṭya'aik-w
her (inv.) mastur- their own Their (inv.) took it,
bator (obj.) mother (obj.) mother

a-vi'p-ṭya' pa-wi'zarux-wa.7 sina'ñwaḥi pñn'k'aip-ṭya'añw.
lay on (her) back. Coyote saw her (inv.)

pa-a'n^s, aip-ṭya, ima'a'qwaam qñt'ñqññumpa' pa-a'nipüts',
"My said, "with this it shall do for,⁸ my auntie,"
aunt," (inv.) I you (obj.)

a'ip-ṭya' cina'ñwaḥi. yoc'o'p-ṭya'añw cina'ñwaḥi pa-a'iaḥi
said coyote. Copulated with coyote his own
her (inv.) aunt (obj.).

ḡ'nicamp', a'ip-ṭya' pa-a''añw. qa'tc', a'ip-ṭya'
"Enough," said his (inv.) aunt. "No," said

cina'ñwaḥi. qwiya'ts' citcu'manik-pṭya untu'q-u'wa'añw
coyote. Grizzly bear put claws into his (inv.) back (obj.)⁹

u'w'a'x-arux-w through it.	a'wüc ^u , "Enough,"	a'ip-īya' said	cina'ḡwaḡi. coyote.	qa'tc, "No,"
a'ip-īya' said	qwi'yats. grizzly bear.	cina'ḡwaḡi Coyote	qwi'ti'k-īpīya' ¹⁰ got up suddenly,	unt'ḡuts. then
təγə'q'pīya'. ran off.	qwi'yats. Grizzly bear	qwi'ti'k-īpīya'. arose.	cina'ḡwavi "Coyote (obj.)"	
untu'q-ua'ḡw his (inv.) back (obj.)	pīni'k'aiyaq', look at it,"	a'ip-īya' said	qwiya'mauma'uts. grizzly-bear woman.	
cina'ḡwaḡi Coyote	paiyiq-w'a'ip-īya went back home,	'a-vi'p-īya lay	'əa-'va'anaḡi on his own back,	
qatcu'q-wa'ḡw not it (inv.) him (inv.)	pūni'k'aiḡut'p'ā'. allowed to see.	pa-vi'ḡw His (inv.) elder brother	ti'ḡi'ai' ¹¹ deer (obj.)	
towa'ts: child (obj.)	pa'qa'p-īya killed,	unt'ḡuts then	untu'q-ua'ḡw his (inv.) back flesh (obj.)	ya'q-īpīya'. brought.
cina'ḡwaḡi Coyote	tu'qwi't'aip-īya' was ashamed,	qa'tc not	əa'īyaḡi his own back (obj.)	pūni't-uma'aip-īya' caused to be seen;
tiv ^w a'ts. wolf	pu'tcu'tcuḡwap-īya. knew.	o'vaiyaq-xu Then	A'pī't'ḡup-īya'ḡw. caused him to sleep.	
sina'ḡwaḡi Coyote	mīni'c-pīya rolled over	ḡwa'vatcaḡwitux-w. towards him.	'a-ni'ən "What (obj.) I	'aik- say?"
a'ip-īya' said	tiv ^w a'ts. wolf.	mīni'c-qa'ḡw When he (inv.) rolled over	untu'q-ua'ḡw ¹² his (inv.) back flesh	qa'tc not
ma'a'nḡwa'aq-w was (neg.) there it (inv.);	uv ^w a'aq. there it (inv.)	untu'q-uv back flesh (obj.)	'wa'i it (obj.)	ma-va'tcaḡupīya. fastened on.
unt'ts. Then	sina'ḡwavi coyote (obj.)	untu'q-ḡw his (inv.) back flesh	ḡni'c-u'ni' again as was	na-ya'p-a-ḡpīya'. became.

u'v ^w aiyauq ^x Then	tiv ^w a'ts [·] wolf	qa'p [·] i'yaac [·] u, again sang,	iv ^w i' ⁷ "Go on!		
un ^w α'vatcuxwqwa [·] 'aic [·] u to her set off again	itci' ⁷ this (obj.)	qwa'i' ¹³ it (obj.)	ya nu'tva' shall carry		
nunwu'mpi' liver (obj.)	tī'qa'va-n'an ^w her (inv.) being about to eat	ur. it (inv.).	un'ts [·] pa ^x qa'ηutsi'ηw Then having killed her (inv.)		
ma-n [·] q [·] u all (obj.)	ma' ^a vi things (obj.)	qa-ni'anw her (inv.) house (obj.)	piv ^w a'-a [·] nti'anw whereon (obj.) she (inv.)	pī'ni't [·] nu't [·] - had been wont to look	
numpi' ⁷	ma [·] no'q [·] q [·] w all (obj.) it (inv.)	nc' [·] va shall carry on back	ma' ^a via'anw her (inv.) things (obj.)	pa ^x qa'ηutsi'ηw having killed her (inv.)	
'a [·] ai, her (obj.),"	a'ip [·] i'ya' said	tiv ^w α'ts [·] . wolf.	'ūmai', "Yes,"	ma'ip [·] i'ya thus said	cna'ηwaf ⁱ coyote.
'un't [·] ηuts [·] Then	cna'ηwaf ⁱ coyote	pa [·] γā'i ⁿ 'nu [·] NU ^x qwip [·] i'ya' walked along	qa-ni'anw her (inv.) house (obj.)		
u'u'ra towards it	pa [·] aiya'fī. his own aunt (obj.).	un'ts [·] Then	uv ^w a there	pi'pi'tc [·] z ^w a' aip [·] i'ya' went and arrived	
tuwa'ts [·] ηwa'anw her (inv.) sons (obj.),	uv ^w a''a m' there they (inv.)	qa-rī'p [·] i'ya'aim' (2) they (inv.) stayed	qa-ni'anw her (inv.) house (obj.)		
piya'iyavi'mī their own mother (obj.)	qa-ni'vā. in house.	i [·] ε [·] nu, "Here is,"	a'ip [·] i'ya' said	cna'ηwaf ⁱ coyote,	
nunwump "liver it	a'iy [·] anumwī your (pl.) uncle (obj.)	tī'qa'vaa nanumi your (pl.) being about to eat (2)	ma'ik [·] ain'anw. his (inv.) saying so."		
waa-na'ip [·] ats [·] ηw Two boys	tī'qa'p [·] i'ya'ai ^k -wamī. they (2) (inv.) ate it (inv.).	un't [·] ηuts [·] Then	A ^x pu'ip [·] i'ya'aim' they (2) (inv.) slept,		

cna'ḡwaḡi	na-ḡwa'aḡu-um'	pa ^x qa'ḡupīḡa'aim'.	ḡnī'ḡuts
coyote	both (obj.) of	killed them (inv.).	Then
	them (inv.)		

A^xpo't'ḡuip-ḡḡaaim'.

caused them (inv.) to sleep.

pina'ḡqw	piya'am'	pī'te'pīḡa.	ḡnī'ts	a'ip-ḡḡa,
Soon	their (inv.)	arrived home.	Then	said,
	mother			

uv ^w a-'antini	ma-va'tcən'	ya-ḡḡik ^x .	u'vaiyauq ^x	cna'ḡwaw
"Yonder me	my masturbator	bring to."	Thereupon	coyote

a'ip-ḡḡa,	A ^x pī'iyī'a mī,	a'ip-ḡḡa.	u'vaiyauq ^x u
said,	"They (2) are sleeping,"	said.	Thereupon

na-n ^o ' ^o c-o'q-w	ḡwa'ruḡwāp-ḡḡa'aik-w.	iyē'nu,	a'ip-ḡḡa
by himself it (inv.)	gave it (inv.) to her.	"Here is,"	said

cna'ḡwaḡi,	nḡwu'mp	arī	a'ip-ḡḡa	cna'ḡwaḡi.	o'vaiyauq
coyote,	"liver	it,"	said	coyote.	Thereupon

ḡwī'yaḡanti	nḡwu'mp:	u ^x ḡwa'i'	tī ^x qa'p-ḡḡa'aik-wa.	ḡnī'ts
grizzly bear	liver (obj.)	it (obj.)	ate it (inv.).	Then

A ^x pī'i'pīḡa	ḡwīr'k-īpīḡa	sna'ḡwaw:	ma ru'arup-ḡḡa
slept;	got up,	coyote (obj).	jumped and
			reached for,

cna'ḡwaḡi	na- ^x ḡa't-ḡḡqīp-ḡḡa. ¹⁴	ḡnī'ḡuts	pa ^x qa'ḡupīḡa'ainḡw
coyote	dodged quickly.	Then	killed her (inv.),

ma-n ^o 'q-u	ma-'avīa'ḡw	na-'avaip-ḡḡa	tīḡa'n ^x pīḡa'ainḡw
all (obj.)	her (in.) things	gathered,	butchered her
	(obj.)		(inv.),

pu ^x ḡwī'ḡw	ḡḡwa'i'pīḡa	ma-'avīma.
her (inv.)	hung up	on brush.
	bladder (obj.)	

ḡnī'ḡuts	ḡma'i'qa'aip-ḡḡa''aik-wa.	u'v ^w aiyauq ^x u	ma-n ^o 'ḡ ^o q ^x
Then	remembered it.	Thereupon	all (obj.) of
			them (inan.)

ma-'avīa-ḡw	n ^o ' ^o p-ḡḡa	qa'iva-viteit-ḡn:	a-n ^o 'ḡ ^o -aip-ḡḡa
her (inv.)	carried away	like plateau	did
things (obj.)	on his back,		

ma ^a vunw her (inv.) things	u ^r . they (inan. inv.).	unt ^r huts. Then	no ^o 'q ^x up ^r īyaik-w started to carry them (inv.) on his back,
pa ^r γā'in ^x qw ^r ip ^r īya went off	to-vi ^r 'its. for short distance.	unt ^r huts. Then	cuma ^r 'i'qai ^r p ^r īyaik-w remembered about it (inv.)
pu ^r qw ^r vi bladder (obj.)	u ^r rū it (inv. obj.)	qwa ^r i'kainaφi his own hanging.	unt ^r huts. Then
o ^r 'p ^r ac through that (inv.) same way,	unt ^r huts. then	MA ^r 'tea ^r i'xηq ^r ip ^r īya ^r aik-w reached for it (inv.).	unt ^r ts. Then
u ^r . it (inv.)	wi ^r i'k-up ^r īya dropped down	tiv ^w i'p ^r uv ^w a-ntux-w. on to ground.	ī ^r vaiyauq ^x u Thereupon
a ^r ip ^r īya, said,	y ^r i'u'xwa ^x γ ^r i' "Why don't you get a leg?"	q ^r ni, said	a ^r ip ^r īya said
a ^r ip ^r īya, said,	nηw ^r i'xaiyu "like person	q ^r ni, do in that way!"	a ^r ip ^r īya said
u ^r u ^r rain ^x p ^r īya went for it,	y ^w wa ^r vaiyun ^x p ^r īyai ^r tk-w brought them (inan. inv.) back	w ^x qw ^r yuαφi. his own arrows (obj.).	unt ^r huts. Then
qu ^r qw ^r p ^r īya ^r aik-w shot it (inv.)	u ^r qw ^r yu'η ^r his (inv.) arrows,	ma ^r n-ū ^r n-i all	tu ^r p ^r i'k-up ^r īya. were used up.
unt ^r huts Then	'a ^r tc ^r i'm ^r aq ^r uφ with his own bow it (inv.)	kwi ^r pa ^r p ^r īya. struck.	unt ^r huts. Then
cim ^r 'x ^r p ^r īya ^r aik-w let it (inv.) go,	paiy ^r η ^x up ^r īya started back	'u ^r ra'. towards it.	
na ^x ηqa ^r p ^r īya Heard	pu ^x qw ^r vi bladder	ampa ^r γaux-u talking	cina ^r ηwaφi, coyote,
			ni ^r ' "I

mu ^x qw'za ^w w'aivā-ni I shall go to call for help	nī'n: my	tuwa'tsɨwα'. children (obj.).	y'mai', "Yes,"	a'ip-īya said
cna'ηwaφi. coyote.	unt'ηuts. Then	pa'iyq-w ^o oip-īya went returning	qa-ni'av his own house	u'ra toward it,
pi'tcɨwa'aip-īya went and arrived	qa-ni'va-φi at his own house.	o'vayauq ^x Thereupon	a'ip-īya said	
cna'ηwaφi, coyote,	cu'q-ucuten "Just one (obj.) I did	ini'a-m-antiya-η' of her things	na'ci'm ^u i', forget,"	
a'ip-īya said	cna'ηwaφi. coyote.	unt'ts. Then	tiv ^w a'ts wolf	a'ip-īya, said, "Go ahead!
ta-ɥwa'i ^s kaiyuwa' ^a . ¹⁵ go and hang by your feet."	cna'ηwaφi Coyote	'y'mai', "Yes,"	a'ip-īya said,	
u'v ^x pa ^a p-īya. went through yonder way.	unt'ts. Then	wa'a'p-ūm' on cedar	na-ɥwaip-īya hung himself,	
ɥwa'i ^s kaiip-īya was hanging	su'yuc just one	ta ^a va'ma. on day.	unt'ηuts. Then	pa-yi'k-īp-īya started to return,
pi'tc'pīya arrived	qa-ni'va-φi. at his own house.	unt'ηuts Then	ivā'tc: early	ɤno't ^a 'cianq' when it was early morning
tiv ^w a'ts. wolf	qa'p-īya sang;	a'ip-īya said	tiv ^w a'ts, wolf,	iv ^w i' ^u ca' ^a "Go ahead,
cna'ηwaφi coyote!	na'ɥηwa.iɤwa'a'ic-u. go and hang yourself again.	'y'mai, "Yes,"	a'ip-īya said	
cna'ηwaφi coyote,	u'v ^x pa ^a p-īyaic. again went off through yonder way;	unt'ηuts then	uv ^w a'c there again	na- hung
u'ηwaip-īya. himself.	unt'ηuts. Then	cu'yut-a-vam-æc. on one day again	ɥwa'i ^s kaiip-īya. was hanging.	

unt'ñuts. Then	ta'ci'p'aux-U when it was evening	paiy't'k'ipīya started to return,	pi'tcīpīya arrived	qa-ni'va'φ. at his own house.
tī'c-amp Always	unt'nūmpīya kept doing thus	cna'ñwaφi. coyote.	o'vaiyauq-U Then	
cna'ñwaφi coyote	tia'vī service- berry bush	um'α'nti from it	uru'v'īxap'īya. obtained arrow sticks.	paiy't'k'ipīya Started to return
qa-ni'av his own house (obj.)	u'ra toward,	pi'tc'pīya arrived	qani'va'φ at his own house, (obj.)	uru'v'ī arrow sticks (obj.)
ma'ntsa'ñwīnap'īya. threw down in pile.				
unt'ñuts. Then	tiv'a'ts. wolf	tīñwi'nia hurriedly	tu'u'm'pīyai'k-w picked them (inan.) up	uru'v'ī arrow sticks (obj.)
u'qwa'i' them (obj.),	ma'ru'-'um'upīyai'k-w pulled it off	A'st'aiyaq'xw their (inan. inv.) bark (obj.),	ta-'a'rup'īya made shirt	
cna'ñwaviyanw coyote (obj.) he (inv.)	uv'a-'anti from on top	A'st'aiya-q'x their (vis. inan.) bark (obj.)	ta-'a'rūñpīyaia'- made shirt (of) it	
qaan'. ¹⁶ for him.	unt'ts. Then	na-n'α'ov for himself	uni'ñk'pīya made for	uru'q'wa'xti from below
A'st'aiyaq'xw their (inan. inv.) bark	u'qwa'i' it (obj.)	ma'ru'-'um'upīyai'k-w. pulled it (inv.) off.	uruc These (inan.)	unt'ñuts then
u'xqw'unt' like arrows	naiya'p'a'ñpīya. turned into.	unt'ts. Then	xw'ic'av. feathers (obj.)	u'mw on them
ma'va'fcan'pīya. fastened on.	o'v'waiyauq'x Thereupon	a'ip'īya said	tiv'α'ts, wolf,	iv'v'ī'ca'a "Go ahead!
uwa'ixka.igwa'a. go and hang!"	u'mai', "Yes,"	a'ip'īya said	cna'ñwaφi coyote,	u'x'pa'p'īya went off in yonder way,

uv ^w a there	qa-rī'p-īya stayed	cī'na'ḥwaφī. coyote.	tiv ^w ī'ḥ ^w upīya Asked	ma-nō'q ^w u all (obj.)
nḥwī' aiya φī his own body (obj.),	unt's then	ma-rī'c that (inan.)	pīya'ī'pīya was left	qwa'cī'yan his tail
a'ri. it.	unt's Then	a'ip-īya said	cīna'waφī, coyote,	ī'mī "You
				niv ^w ī'nanqavate wont to come behind me,
imi'ntcu ^u you (inter.)	tūmpa'ya'. have mouth?	an'aḥa'aiḥqwō' What, pray, did	aimī' always say	pa-vī'n my elder brother
uḥwa he	tā-ḥwa'ī'kaiya' 'Go and hang by your feet,'	aiya'. saying?"	qwa'cī'ḥw His (inv.) tail	a'ip-īya, said, "You
pu'tcu'tcu'wa'yīq-w understand it (inv.),	a'iy that (obj.) you	ḡir indeed	a'imīa. always say.	na'ujwaiya'ai' 'Go and hang yourself!"
a'intcua-ḥ that (inter.) he	'a'imī' always says;	uru'v ^w īyaḥwō'ai' 'Go and get arrow sticks,'	a'ia-ḥ that he	ḡir indeed always says."
ḡ-mai' "Yes,	uḡa'icampa'a ^u a ^u only that (obj.) you!	nī'q-w I it (inv.)	pu'tcu'tcu'wai'yīq-w know it (inv.),"	
a'ip-īya said	cīna'ḥwaφī. coyote.			
u'v ^w aiyauq ^w Then	uru'v ^w īḥap-īya obtained arrow sticks	cīna'ḥwaφī coyote,	tiv ^w ī'tsuava'an' very many	
no'p-īya carried on his back,	qa-nī'va-φī at his own house	pī'tcī'wa'aip-īya. went and arrived.	unt's Then	pa-vī'ḥw his elder brother
uru'q-upīya made arrows	u ^w qwi'yuu' arrows (obj.),	ta'a'urup-īya made shirts	tiv ^w ī'ts very	'a-va'an' many

pīma'uφī wherewith their own	na'uq wηqu't u'ava-na. ¹⁸ being about to fight.	ī'v ^w aiyauq. Then	tīv'a'ts. wolf
qa'p'īya sang	t'tcuq-u, when it was morning,	īv ^w ī'ca'a, "Go ahead!"	a'ip'īya said
cna'ηwaφī, "Coyote,	na'u'ηwaiγwō'aic-u, again go and hang yourself,"	a'ip'īya said	tīv'a'ts. wolf.
st'nα'ηwαφī Coyote	pu'tcu'tcuγwa'αp'īya understood	ampa'γana'αnwa. his (inv.) talking.	
qa'tc Not	α'vaiyauq. this time	ηwa'ī'kai p'īā'a was hanging,	uru'v ^w īγap'īya obtained arrow sticks
'a-va'an'. many.	α'vaiyauq. Then	αnqa'q-wīcarī lightning (obj.)	pūn'ī'kai p'īya saw
i-ve'tci way off	tīv'a' in west	tīv'p'ī land (obj.)	qīnwa'ava-antī. at edge.
a'ip'īya said	cna'ηwaφī, coyote,	um ^w a'r "that (inan.)	aro''avī might be
a'ip'īya said	cna'ηwaφī. coyote.	'α "Why!	puwa'ru'wa'iyuru'znī, Am I obtaining super- natural power?"
cna'ηwaφī, coyote;	na-rī'v ^w ī "always	puaγantī medicine- man	nī'', I,"
α'v ^w aiyauq-u Then	cna'ηwaφī coyote	paiyī'q-wō'aip'īya went returning,	nu ^w qwi'm'īyap'īya rushed along,
qa-ni'va-φ at his own house	pi'tciγwa'aip'īya. went and arrived.	yn'ts Then	a'ip'īya said
nī'' "I	αnqa'q-wīcarī lightning (obj.)	pī'ni'k'a', see,"	a'ip'īya said
			cna'ηwaφī. coyote.

pa·vi'ṭw	tiv'ṭs	a't'impu'tcu'tcu'wa'ap·īya'aik·wa
His (inv.)	very	well understood it (inv.)
elder brother		

anqa'q·wī'carī	'a'ia.	o'v'aiyauq·xw	a'ip·īya	pa·vi'ṭw
lightning (obj.)	that	Then	said	his (inv.)
	(obj.).			elder brother,

iv'ṭ'ca'a	uru'v'īxaxwa'a.	y'mai',	a'ip·īya	cna'ḡwafī
"Go ahead!	go and get ar-	"Yes,"	said	coyote.
	row sticks."			

o'x·pa·p·īya	cna'ḡwaw	u'v'a·ntī	uru'v'īyap·īya	cna'ḡwafī
Went off in	coyote,	being there	gathered arrow	coyote
yonder way		(obj.)	sticks;	

anqa'q·wī'carī	pūnī'k·aip·īya	co'q·u.	st'nα'ḡwαfī
lightning (obj.)	saw	one (obj.).	Coyote

ta'pu'q·wīptīya	ma·va'·stīyanī.	o'v'aiyauq·	pa·yī'q·wō'aip·īya
jumped	to big distance.	Then	went returning

cna'ḡwafī	nu'qwt'm'yap·īya.	un'ts.	cīrī'ī'pīya
coyote,	rushed along.	Then	was afraid,

qa·nī'va·fī	pī'tcīywa'aip·īya	cna'ḡwafī.	'aa'ik·w
at his own	went and arrived	coyote.	"Oh!
house			

pa·vi'ṭnī	tca·yī'p.	a'·u'fī	nī'	anqa'q·wīcarī
my elder	near	now	I	lightning (obj.)
brother,				

pūnī'k·a'aik·wa.
see it (inv.)."

ī'v'aiyauq·u	pa·vi'ṭw	a'ip·īya,	cna'ḡwaw	iv'ṭ'ca'a
Then	his elder	said,	"Coyote,	go ahead!
	brother			

uru'v'īyaxwō'aic·u,	a'ip·īya.	y'mai',	a'ip·īya	cna'ḡwafī
again go to obtain	said.	"Yes,"	said	coyote,
arrow sticks,"				

u'x·pa·p·īya.	un'ts	u'v'a·ntī	uru'v'īyap·īya	o'v'aiyauq·
went off in	Then	there	obtained arrow	thereupon
yonder way.			sticks,	

anqa'q-wi'carī lightning	tiv'w't's very	tca·γt'p near	un't'ηupīya. did.	cī'na'ηwafī Coyote
tī'ηwunī hurriedly	payt'η'upīya started to return,	qa·nī'va·φ at his own house	p'tcīγwa'aip-īya. went and arrived.	'a'ik·w "Oh!"
a'ip-īya said	cuna'ηwafī, coyote,	impī' "What (obj.) you	anī'k·a' are doing	pī'ni'avi'za' lying down and looking?
um'a'n'kaimi'a'γwar'onoa. ¹⁹ One should not be doing thus."		unī'vītcit-ī'γ·a While being attacked	unwα'c he (inv.)	tiv'a'tc wolf
an' he	pūηqa'a·vī'p-īya. kept lying down.	α'v'waiyauq· Then	a'p·α·rūηqa'nī cave (obj.)	
uv'q'unwituγwa'mī into it they (inv.)	qa'qa'Rpīya'aimī. they (2 inv.) escaped.			
α'v'waiyauq·u Then	tiv'w'α'ts wolf	a'ip-īya, said,	tiv'ī'ca' "Go ahead!"	i'mī you
na·γu'q·wūqī't·u'u, fight,"	a'ip-īya said	tiv'a'tc wolf	an'. he.	'γ·ma't, "Yes,"
a'ip-īya said	cīana'ηwafī, coyote,	imi'ntcu'·a'q· "You (inter.) it (vis.)	nī'ni my	pīηwa'ntuγwaq'ai- on whom my
n·tanān'. ²⁰ depending?	imi' You	'a·ru' are	um·wα'nīkaivā·ntī in that way being about to be doing	nī'ni my
na·γu'q·wūqī't·u'aux·u. when fighting."		α'v'waiyauq·u Then	sīana'ηwαv coyote	an' he
qu'tca'q·arīa light gray (obj.)	ma·a'q·aip-īya had on,	tūηqa'nī cave (obj.)	uv'ī'mitux·w out of it	
ts·p'ηupīya. emerged.	'aa'ik·w "Oh!"	tiv'w'α'ts, wolf,"	'a'ik·pīya said (pl.)	uwa'ri rain (obj.)
tuwa'tsūwī. children.	qa·'tc' "Not	aro'° it is	tiv'a'tsia'ap· wolf (neg.),	cī'na'ηwāv coyote

aru''u, it is,"	a'ik'pīya said (pl.)	umα'ηwantī. from among them.	ci'na'ηwaw Coyote	uwī'ηwayanti canyon (obj.)	
uv''a'a'x-i over it	ta'pu'q-wipīya jumped,	paiyi'ηupīya returned	cina'ηwaw coyote	o'p'ac. through that same way.	
ī'v''aiyauq. Then	a'ip'īya said	cina'ηwafī, coyote,	īv''ī'ca'' "Go ahead!	i'm you	
a-'u'fī now	na-γu'q-wuqī'ē'u'. fight."	γ'mai', "Yes,"	a'ip'īya said	tiv''a'ts wolf	
an', he,	i'mi "you	qa'tc' not	nī'ni me	pīnt'k-aiva-ηwa' will look at (neg.)	ūni'nani my doing,
pu''wī'yaqī own eyes (obj.)	wī'tu'v''uaq-aiva'. will keep covered."	γ'mai', "Yes,"	a'ip'īya said	cina'ηwafī. coyote.	
ūni'ts. Then	cina'ηwaw coyote	a-vī'p'īya. lay down.	pa''vī''uγw His (inv.) elder brother	tiv''a'ts very	
a'a't-ī good (obj.)	ma-'a'aq-aip'īya had on,	sa-γwa'γa' r blue	uru''ap'īya it was,		
so't'itsmī' ²¹ like soldier	na-ya'φa''qaip'īya. looked.	ī'v''aiyauq-u Then	tiŋqa'ni cave (obj).		
uv''wī'mitux-w from it	ts-pī'ηupīya. came out.	a'ik-w "Oh!	um''α'ηa-q', it is that one,"	a'ik'pīya said (pl.)	
γ'wari rain (obj.)	tuwa'tsujw. children.	tiv''a'ts. Wolf	qu'qwi'p'īya shot	ini't-ux-w at this	
ya-γa-'amantia-q-w at its end,	ūni'ts then	uru'c it (inv.)	qo'ō'i'na-p'īya. was mowed down.	ūni'ts Then	
ina'ηqwa'patcī' on other side from this	ya-γa-'amantiya-q-w at its end	qu'qwi'p'īya'aic-u again shot,	u'p'ac again in that way		
a-nī'ηupīya did	qo'ō'i'na-p'īya. was mowed down.	ō'v''aiyauq-u Then	cina'ηwafī coyote		

pūnt'k'aip'īya looked	qwa'vatcī at him	pa'vī'aφī. his own elder brother (obj.)	a'ik-wī, "Oh!"	a'ip'īya, he said,
um'a'riar'uwa-ŋ' "that (inan. obj.) (inter.) he	nī'ni me	a'γawanteŋqīm'ī' has been hiding from	pa-v'ni my elder brother?	
qu'qwī't'u'a'c'uyaγwa'ano', Would he would get shot!"		a'ip'īgain't' thought	cina'ŋwaφī. coyote.	
tīv'w'ī'ts-amp' Truly indeed	cina'ŋwavi coyote (obj.)	pa-v'ī'ŋw his (inv.) elder brother	pa'qa'ŋutixpīya. was killed.	
'aa'ik-w, "Oh!"	a'ip'īya said	cina'ŋwaφī, coyote,	nī'ni "my	pa'v'ni my brother
a'ip'īya. said.	nŋwū'ntsŋw People	am' they	co'v'antimw others	ma'no'q'c all (obj.)
ma'a'vīa'anjw his (inv.) clothes (obj.)	qwiγwī'xpīya'aik-w. took (pl.) them (inan. inv.).			
o'v'waiyauq'xw Then	pa'na'x'qwa'aip'īya. went and returned (pl.).		ma'a'va'campa'ŋ' "There only he	
cina'ŋwavi coyote	a'ŋ' he	tūnqa'nīyav his own cave (obj.)	a'va'ŋwī in it	si'a'iq-w'w'aivā', shall die off,"
a'ik'pīya. said (pl.).	t'v'waiyauq' Then	ci'ci'mīap'īya'ainw left (pl.) him (inv.)	cina'ŋwavi coyote (obj.)	
yna'a'γit-ux-w inside it	tūnqa'nī' cave (obj.),	unī'ts then	pa'na'x'qwo'aip'īya. went and returned (pl.).	
kiya'p'ī Round dance	tīya'ix'k'aip'a'pīya took place while journeying;	ma'a'v clothes (inv. inan.)	ur they	ma'a'no'q'c all (obj.)
qm'u'v'antux-w on to them	kwi'pa'mīpīya. were thrown.	waa'q'u Two (obj.)	mauma'a'cōγitsŋwa old women (obj.)	
'a-mu'v'antux-w on to them	kwi'pa'minūmpīya. were wont to be thrown	maa'v clothes (inan.)	ar they	tīv'w'ā'ts' wolf (obj.)

maa'a-ŋ'.	ta'ci'anqu	kiya'p'ia'am'	ɔ'a'xavatuɣwap-ŋya
his clothes.	When it was	round dance	(2) went into it
	morning	(obj.) they (inv.)	
wa'm'a-a'ɔɣ'ɔitsɨw	pivi'av	am'	
two old women	their own	they.	
	mothers		
ɔ'v'aiyauq-u	ci'na'ŋwav	a'ŋ'	ŋ'ni
Then	coyote	he, "Let me,"	said, "my
pa-a'vi'tsɛn'	ma'a'v'ia'a'ŋ'	yu'a'xwɔ'aivä',	a'ip-ŋya
my little elder	his (inv.)	shall go to	said
brother (obj.)	clothes (obj.)	bring,"	
cina'ŋwafɪ.	ŋ'v'aiyauq-u	cina'ŋwafɪ	pa-a'ŋa'n'ɣwɪp-ŋya
coyote.	Then	coyote	started to go
na-a'ŋwa'xupa'a'm'	tiv'ɪ'ts	ɔ'ŋ'ip-ŋya	cina'ŋwav
through their	very	was lean	coyote
tracks;			he.
ɔ'v'aiyauq-u	'iva-a'n'	atci'p-ŋyava',	a'ip-ŋya
Then	"Here I	shall put away	said
		bow and arrows,"	cina'ŋwafɪ.
			coyote.
ŋ'v'aiyauq'	ɨn't'p-ŋya	'a-a'ci'	a'qa'i'
Then	did so,	bows (obj.)	them
			(inan.)
			several places
pɔ'p'a'a	cina'ŋwav	a'ŋ'.	yu'u'ru'a'p-ŋya
along	coyote	he.	Became fat
trail			again doing so
			on his way
o'p'a'a	na'ŋwa'vi'	ci'na'ŋwav	an'.
through	tracks	coyote	he.
that	(obj.)		Nearly caught up with
			them (inv.)
qa-ni'p-ŋv'a-a'nt	u'r	qu'n	u'r
at deserted	it (inv.),	fire	it
camp			still was burning
			in several places.
'a'ik-w,	aip-ŋya	cina'ŋwafɪ.	ɔ'v'aiyauq-u
"Oh!"	said	coyote.	Then
			started off
miya'nanwavi	o'p'a'a.	ɔ'v'aiyauq-u	cina'ŋwav
traveled track	through	Then	coyote
(obj.)	it.		a'ip-ŋya,
			said,

ite "This (inan.)	aro'avī would be	a'ya'ni how	'a'ni'ntc', doing?"	a'ip-īya said	cna'ḡwaḡi, coyote,
i'vā-nt "here	ar it	i'ī'tcīā' this (obj.)	mī'a-'ants:γantī' little divide (obj.)		ava-'antī', thereat?"
a'ip-īya said	cna'ḡwaḡi. coyote.				
i'v'waiyauq-u Then	nīḡwu'aiyauḡī his own body (obj.)	ma-'no'q-u all (obj.)	tiv'i'ḡupīya asked		
cna'ḡwav coyote	aḡ. he.	na-ḡqa'vaiyauḡī His own ear (obj.)	tiv'i'ḡupīya, asked,	i'itc "This (inan.)	
aro'am: always is	a'ya'n how	'a'ni'ntc', doing?"	a'ip-īya said	cna'ḡwaḡi. coyote.	
o'v'waiyauq-u Then	na-ḡqa'v'aḡw his (inv.) ear	γo'oiḡpīya fluttered,	qa'tc not	a'mpa'x:pī'a'a talked (neg.)	
naḡqa'v'aḡw his (inv.) ear	ur. it (inv.).	ma-rī'campa That (inan.) alone	qwa'cī'yan his tail	ar it	piya'ipīya. was left.
i'v'waiyauq-u Then	cna'ḡwav coyote	a'ip-īya, said,	imi'ntcu' "You (inter.)	tūmpa'ya' have mouth,	
niv'i'naḡqavate, being wont to come behind me?"		a'ip-īya said	cna'ḡwaḡi. coyote.	o'v'waiyauq-u Then	
qwa'cī'yan his tail	ar it	a'ip-īya, said,	i'mi "You	pu'tcu'tcu'γwar'iq-w knowing it (inv.),	
a'i that you	i'γīr indeed	'a'im: always say."	u'v'waiyauq-w Then	a'ip-īya said	qwa'cī'aḡ his tail
ar it	cna'ḡwavi, coyote (obj.),	i'tcī "This (inan.)	i'ī'tcīā' "This (inan. obj.)	mī'a-'ants:γantī' little divide (obj.)	

ava-'anti thereat,'	a'i'nami your saying	wa-'m-a'-cəγwoitsujwa' two old women (obj.)	a-n'mina, always doing,"
a'ip-īya said	qwa'c'i'yan his tail	aR. it.	ma-'a'caγwoitsujw "Old women u'mw they (inv.)
a'imintūm', always saying (plur.),	uvw'a-'ac-ampañw "There only he (inv.)	tūnqa'nav his own cave (obj.)	uvw'a'hwI therein
ya'a'iq-wə'aivä', shall die off,'	a'ip-īya'a'im' ²² said (2)	ma-a'mu'c those	wa-'ma-a'ca- two old
γwoitsujw women	a'mī. they."	ī'v-waiyauq·U Then	a'ip-īya said
umw'a'c-ampa'a', "Enough of that you!"	a'ip-īya, said,	qwa'ci'ni "my tail,	ni'q-wa I it (inv.)
pu'tcu't-cuγwa'yīq-w, know it (inv.),"	a'ip-īya said	cna'ηwafI. coyote.	ma-a'no'q·U all (obj.)
o'v-waiyauq·U Then	cna'ηwafI coyote	pa-a'γa'n-waiyauq-īya started of	o'pa'a through that
miya'və·. traveled trail (obj.).	ī'v-waiyauq·U Then	pīni'k-aip-īya saw	waa-'ma-a'caγwoitsujwa' two old women (obj.)
mīya-'ants-γanti little divide (obj.)	uvw'a-'anti there	po-ru'm'amoφī with their (2) own canes	tiv-w'p-ī' ground (obj.)
kwi'kwī'p-apīya. hit several times.	maa'ip-īya'a'im', Said (2) thus,	uvw'a-'ac-ampañw "There only he (inv.)	cna'ηwafI coyote
ya'a'iq-wə'aivä' shall die off	ya-γa'n'av his own crying	umw'a'nanqw, with it,"	a'ip-īya'a'im' said (2)

wa'm-a-'caγwoitsuγw. two old women.	ɔ'v ^w aiyauq-u Then	cna'ηwaw coyote	a'γap'ini'- in hiding
k'aip-īya'aim watched them (2)	uni'z'um'. their (2) doing so.	c'na'ηwafɪ Coyote	tiv ^w ɪ'ts- very
na-η'a'īaip-īya was angry	pīini'k'aiz'umī. seeing them (2).	nī'ηwum' "I you (pl.)	m ^w im ^w ɪ'a' you (pl. obj.)
ɣi'a'it-iiva-η'um', will cause you (pl.) to die,"	a'ip-īya said	cna'ηwafɪ. coyote.	ɔ'v ^w aiyauq-u Then
cna'ηwafɪ coyote	pa- ^a γa'n ^a ɣwɪp-īya started off	qīma'ηwɪ'tux-w otherwards	pɔ'- ^o trail (obj.)
uγu'm-ajwtux-w away from it,	mɪ'γɔ far away	uv ^w a'ηwtuγwanup-īya turned into it	wa'-ma- ^a caγwoi- two old women (obj.)
tsuγwa' in front of them	um ^w ɣ'uwɔ'mjɪy. ²³ far away.		
cna'ηwafɪ Coyote	na-mpɪ'n'in-ɪp-īya.* looked for tracks.	'a'ik-w, "Oh,"	a'ip-īya said
wa'-ma'-caγwoitsuγw, two old women,	cɪ'nanγwa-vin-īya-'a' "like coyote you		'ani'n'ni', are doing,"
a'ip-īya'aim'. said they (2).	'a'ik-w "Oh,"	a'ip-īya said	i'tc aro" "this is (inan.)
aγa'n how	ani'ntc', doing?"	a'ip-īya said	cna'ηwafɪ. coyote.
wa'-m-a-'caγwoitsuγw, two old women,	itci' "this (inan. obj.)	'uraru" it is	ɔ'v ^w aiyauq-u Then
cna'ηwaviγ coyote (obj.)	anw he (inv.)	pa- ^a vi'ts: elder brother (obj.)	pa ^a qa'vanaγaγa returning (pl.) from killing
			uγwa'iacua-m' him (inv. obj.) they

cina'ηwaviy coyote (obj.)	anw he (inv.)	uv'a'ntiγwac at that same place	ci'ci'm'iaq'ī, ²⁴ are leaving,"	a'ip'īya'aim'. they (2) said.
ɔ'v'waiyauq'U Then	cina'ηwaw coyote	a'ip'īya, said,	'q' “(disgust),	nī''iηwa I him (inv.)
pa'qa'ηupīya'aiγoon'. would have killed him (inv.).	aγa'n'ka'a'va'atsiγ'a'a'ηw'anw Being about to act (pl.) how did you (pl.) him (inv.)	m'w'mwī you (pl.)		
pī'mpīn'is'ka' be looking (pl.) on	cina'ηwaviy coyote (obj.)	anw, he (inv.)?"	a'ip'īya said	cina'ηwaw coyote
an'. he.	ɔ'v'waiyauq'U Then	cina'ηwaw coyote	a'ip'īya, said,	'wa'nuntca'm'w'in' “Over there I them (inv.) have
nī'ni my	pī's'ɔatsūnwa-nī my children (obj.)	cu'm'w'x'qai'tm' left them (inv.),	u'nī'tsin' then I	nī' I
paiy'q'wɔ'aivä', shall go and return,"	a'ip'īya said	cina'ηwafī. coyote.		
ɔ'v'waiyauq'U Then	pa'yi'ηupīya set off to return	cina'ηwafī. coyote.	u'nī'ts Then	
a'γa'm'c'ik'aip'īya'aim' hid from them (inv.)	mīγa'a'ntsγanti divide (obj.)	u'v'w'a'. there.		
ɔ'v'waiyauq'U Then	wa'ma'a'caγwoitsūw two old women	o'p'ac'um in that same way they (inv.)	a'a'nī'p'īya (2) did;	
cina'ηwafī coyote	pa'qa'ηupīya'aim'. killed them (inv. 2).	'ɔ'w'ai'γam Their (inv.) bones (obj.)	ma'a'nɔ'q' all (obj.)	
wī'tɔ'n'is'pīya'aik-wa shook them (inan. inv.) out;	u'nī'ts then	cina'ηwafī coyote	sa'a'na'ηw'aiyafī his own gum- penis (obj.)	
o'p'a'a through that	ci'n't'k'pīya stuck through	ma'ma'a'caγwoitsū old woman (obj.)	A'st'ai'. skin (obj.).	u'nī'ts Then

o'p'a'acuni as in that same way	na'ya'p'a'ηupīya. got to appear.	uni'ts. Then	co'q. one (obj.)
una'ayttuγwəpīya went inside her	na'no'ocī himself	cna'ηwaw coyote	an'. na'ηwa'aic he. Both
o'p'a'apīya'aim' they (2) went through that	mi'yavə ^o traveled trail (obj.),	qan'va-mī at camp they (inv.)	pi'tc'xwa'aipīya. (2) went and arrived.
a'ik-w "Oh!	cī'nanwawini' like coyote	pivi'aiaraηw our mother (obj.)	tca'narə'ontəq'wai. skin is put on self."
'a'ni'acūηwuni "That just you (pl.) me	a'ik'amī. always say."	ī'v'ayiauc-u Then	pi'tc'pīya'aim' they (2) arrived
wa'm'a'caγwoitsiηw two old women;	ava'na'am' much they (inv.)	ti'qa'pīya. (2) ate.	a'ik-w "Oh!
cī'nanwawini like coyote	pte'iaranwa our mother (obj.)	tca'narə'ontəq'wai skin is put on self;	'a'iam' behold them
ti'ηwūntya'aim' quickly they (inv.)	ti'qa'ī. (2) are eating."	ta'ampiniyanw "You (pl.) tiring	nīm'ī' us (excl. obj.)
a'ik'a'mī always say	niya'q'axainūmwī while calling (pl.) us (excl.)	qwa'iac-u him (inv. obj.)	cna'ηwaw: niya'a'va'. coyote (obj.) at name.
ī'ni'niacampānūmwī In this way we (excl.) merely always do	miyo'rənwa long distance we (incl.)	mi'yax-u when trav- eling (pl.),	ti'γī'ya'tza'aim' when 2 are very hungry
ti'ηwūniya'amwī quickly 2	ti'qa'mī. always eat."		
ī'v'ayiauc-u Then	kiya'p. round dance	ar it take place	ta'ci'p'aux-u when it was evening;
ma'mu'c-u those	waa'ma'a'caγwoitsiηw two old women		A'ti'x'iqari'pīya (2) sat and nursed

ĩ'ŋ'ap'tsɨwa'. babies (obj.).	un'ts. Then	ma-'no'q'un'wamĩ all (obj.) of them (inv.) they	qw'ə'ip'ĩya killed.
ĩ'v'aiyauq. Then	ə'nə't'ɬ'cɨnqu when it was early morning	'a-'mu'c. they	wa-'ma-'caɣwɨtsɨw two old women
kɨya'p'ia'amĩ round dance (obj.) they (inv.)	u'w'a'xavatuɣwap'ĩya'aim'. they went (2) into it.	un'ts. Then	wa-a'iyu two
tiv'w'ɬts very	'a't'ĩ good	təɣə'q-w'ə'iteɨm'wɨw two runners	um'w'u'nantux-w opposite them
wũnĩ'p'ĩya. (2) stood.	ə'v'aiyauq-u Then	ma-ri'c. that (inan.)	ma-'ə'v'unw his (inv.) clothing
tiv'w'a'tsɬ wolf (obj.)	'a-'mu'v'w'antux-w on to them	kwi'pa'p'ĩya hit	'a-mĩ'ac. them
wa-'ma-'caɣwɨtsɨwa'. two old women (obj.).	ta'pu'q-wip'ĩya Jumped	cna'ɨwaw coyote	a-'mu'v'w'anti' upon them
waa'q-w'am' two (obj.) them	towa'tsɨwaa'ɨ'. her children (obj.).	tca-'yaɣai'. ²⁵ "Let skin be on them!"	a'ip'ĩya said
cna'ɨwafɬ. coyote.	un'ts Then	a-'mu'c. they	waa'iy two
		am' they	towa'tsɨwaaɨ her children
ari'acu'um' that (inan. obj.) same they 2	wa-'ma-'caɣwɨtsɨw ²⁶ two old women	pĩ'i''aiya'ɨ' her skin (obj.)	na-ro''aɨu- came to have
pĩya. on self.	ĩ'v'aiyauq-u Then	cna'ɨwafɬ coyote	ma-'va'i'ti'an'ɬ' far off
ta'pu'q-wip'ĩya. jumped.	ĩ'v'aiyauq-u Then	ti'ntəɣəq-wip'ĩya ran hard	cna'ɨwafɬ coyote,
tiv'w'ɬts very	miyən'ɬ' far	wũnĩ'm'yap'ĩya stood while moving	cna'ɨwafɬ. coyote.

un'ts Then	'a-mu'c they	a'ik-pīya, said,	'a-ni'an "That I	'a'ik' said,
cna'ηwavi coyote	'unwaro's, he is,"	a'ik-pīya. said (pl.).	ma-ma'runap-īya'aiηw. All pursued him (inv.).	
cna'ηwafi Coyote	qa-tcu't-īyaipīya began to give out;	a-vi'tetci little ridge (obj.)	uv'a'a-x-i over it	
ya'uq-wipīya ran	tiv't's very	um'u-uwa'mi. in front of them.	o-v'aiyauq-u Then	qatc' not
ma'up-ap-tā'a was visible (neg.);	uv'a-'anti being there (obj.)	pu'ca'gaik-pīya hunted for (pl.),	qatcu'unw not him (inv.)	
ma-ma'i'pā'a. found (pl. neg.).	ī'v'aiyauq Then	um'u'ηwantī one of them	a'ip-īya, said,	
inany'a-q "This one it (is)	u'c, perhaps,"	a'ip-īya said,	i't-ūmpī old (obj.)	sa-ri-i'γwtcap-ī dog-excrement (obj.)
ta-ηwa't-siq-w. having kicked it (inv.).	wa'a'ηup-īya Yelled out	cna'ηwafi coyote;	ma-v'a'i'tiyan-i far off	
ta-pu'q-wits having jumped	ti'ntoγoq-wipīya ran hard	cna'ηwafi coyote,	ma-ma'runap-īya'aiηw all pursued him (inv.).	
un'tc In same way	a-ni'ηupīya did	cna'ηwafi. coyote.	a-vi'tetci Little ridge (obj.)	uv'a'a-x-i over it
ma-'ni-i'campa barely	ya'uq-wipīya ran over	st-na'ηwafi coyote;	mīyī'ηqa-nvini like gopher-pile	
na-ya'p-a-ηupīya. turned into.	un'tc In same way	a-ni'k-pīya. did (pl.).	uv'a-'anti Being there (obj.)	
pu'ca'gaik-pīya hunted for (pl.),	qatcu'unw not him (inv.)	ma-ma'i'pā'a. found (pl. neg.).	ī'v'aiyauq-u Then	

um ^w i'ηwantī,	i'ηana·q·	u'c,	a'ip'īya	mīyī'ηqanvī
one of them	"This one	perhaps,"	said,	gopher-pile
	it (is)			(obj.)

ta· ^a ηwa't·sūq·w.	cna'ηwafī	ma· ^a va'i'tīyan·t'	ta'pu'q·wipī-
having kicked	Coyote	far off	again jumped;
it (inv.).			

γaaic·u maAma'rīnaq·upīγaic·'uηw.
again all began to pursue him (inv.).

un'c·	a·nī'ηupīγa	cna'ηwav	a'η'·	a· ^u φī
In same	did	coyote	he,	now
way				

nīa'rīntī'qa'η'wī'pīγa.	i'v ^w aiyauq·u	pu'ca'γaik·pīγa'aīηw
turned into wind.	Then	sought (pl.) him (inv.),

qatco'ōηw	maama'i'pīā'a.	o'v ^w aiyauq·w	a'ik·pīγa,
not him (inv.)	found (pl. neg.).	Then	said (pl.),

nīv ^w a·'uηwat·uīk·a· ^a va· ^a raηw.	o'v ^w aiyauq·u	tī'v ^w it·
"Let us cause (pl.) snow to fall."	Then	very

nīv ^w a· ^a ηwap·īγa. ²⁷	cna'ηwav	o'v ^w aiyauq·u	tūqqa'nūntsi
snowed.	Coyote	then	little cave
			(obj.)

una· ^a γit·uγwap·īγa.	tīv ^w i'ts	ava''an	nīv ^w a· ^a ηwap·īγa
went into it.	Very	much	snowed,

cna'ηwafī	nīv ^w a't·a·ma'γa·p·īγa.	un'ts·	pī'nanq·w	qa'tc
coyote	went out to see how	Then	soon	not
	deep snow was.			

uv ^w i'mitux·wpīā'a.	qa·ts	a'η	'a· ^a na·'x·	qa·nī'zaip·īγa.
got out (neg.).	Rat	he	therein	had house.

'a'ik·w,	a'ip'īγa	cna'ηwafī,	tīγī'v ^w īn'	qa·'ts·
"Oh!"	said	coyote,	"my friend	rat,

cq·nī'māntī'ūmun'	ma·'x,	a'ip'īγa.	γ·mai',	a'ip'īγa
some of your	give,"	said.	"All right,"	said
tinder me				

qa·'ts	aη'	um ^w a'ntī'a'āηw	cq·nī'āiyafī	ma· ^a γa·p·īγa.
rat	he,	some of it (obj.)	his own	gave.
		him (inv.)	tinder (obj.)	

ĩ'v'waiyauq·u Then	cina'ηwafi coyote	na'a'it'ipĩya caused to burn;	uni'numĩ·ts· after having done so
pu'wi'ηq'qup·ĩya made noise by sucking in between closed lips,	uni'tsunw then him (inv.)	qa'·tsi rat (obj.)	pa'qa'ηupĩya. killed.
ĩ'v'waiyauq·u Then	tr'qa'p·ĩya·ainw. ate him (inv.).		
miya'p·utsi' Little (obj.)	cara'ya'nāmpu'tsi little shell (obj.)	uv'a'ηwtux·wpĩya. went into it.	
uni'ts· Then	ni'a't·uintuwa'ntsiaφĩ his own little wind- causer (obj.)	pa·va'i'pĩya' commenced to call,	nĩ'a't·u'unt causing to blow
a'r it	o'v'waiyauq·u then	pi'tcipĩya'. arrived.	iya't·uxwa·η' Here through him
			niv'a'vĩ snow (obj.)
'a·va''a·x·i thereover	ya·ηwi'χwa'aip·ĩya'. went carrying along.	u'v'a There	tca'qi'ip·ĩya. stopped moving.
pñqa'vaaip·ĩya'aik·w Kept calling it (inv.);	a'iyucampañw although he (inv.) said,	qa'tc' not	nĩ'yu'x·wpi'a'. moved.
ĩ'v'waiyauq·u Then	cina'ηwafi coyote	pñt'k'·aip·ĩya' saw	tñqa'nivĩatsiaφĩ his own little cave (obj.),
uv'a'ηw therein	qa·ri'p·ĩya'. sat.	ĩ'v'waiyauq·u Then	uv't'·mitux·w out of it
ts·pi'ηupĩya'. emerged.	ĩ'v'waiyauq·u Then	nñwĩ'aai'yanw his (inv.) body (obj.)	pa·vĩ'aφĩ his own elder brother (obj.)
ta'c'·anti dawn (obj.)	uru'q·wa under it	ta'c'·axa·nivĩ ant-hill (obj.)	u'v'a·n' on it
			wa·tci'p·ĩya'. placed.
o'v'waiyauq·u Then	pa'iyuq·w'·aip·ĩya' went and returned	qa·ni'vāntuγwauφĩ. to his own house.	

an'anj'ə "What he (inv.)	a'im' always say	pa·v'i'n my elder brother	unw, he (inv.),"	a'ip-īya', said,	qatcu'aq' "Not them (inan.)
itci' these (inan.) obj.)	pñi'k·aiva·ñwa'a shall look at (neg.),'	a'iza', saying?"	a'ip-īya' said	cna'ñwaφi coyote.	
ī'v·aiyauq·u Then	ma·'vīa'anw his (inv.) clothes (obj.)	ma·nə'q·u all (obj.)	pñi'n'·nip-īya looked over;		
ñni'za'aik·w while doing it (inv.)	pu'cu't·uqwi'yan his (inv.) medicine (obj.)	u'pa'ñupīya'. untied.	ññi'ñuqwa'a- When he (inv.) did		
q·wa'anw it (inv.)	tiv·i'ts· very	tuγwa'r'ñupīya'. became dark.	'a'ik·w, "Oh!"	a'ip-īya' said	
cna'ñwaφi, coyote,	ī'i'tciyan "This (obj.) he	'a'im' always say,	qatcu'əq·' 'Not it	pñi'k·aiva·ñwa' shall look at,'	
aiza'. saying."	ī'v·aiyauq·xu Then	nanqa'p·īya'aiñw heard him (inv.)	'ə·rə'ñwγu'ñw his (inv.) roaring		
uv·a·'ai there	watci'k·ai'nanw. his (inv.) having been put.	c'na'ñwaφi Coyote	wa'a'ñipīya' yelled		
nanqa'tsiq·w, having heard it (inv.),	ya·'n, "Here (I) am,"	'a'ip-īya', said,	ma·va·'ac· "in that same	ari' it (obj.)	
tñqa'nviatsi:əφi, own little cave (obj.),"	a'ip-īya'. said.	ə'v·aiyauq·u Then	cna'ñwaφi coyote		
qu'qwi'p·īya shot,	A'ta'q·wətsi crow (obj.)	wa'ci·'yai'anw his (inv.) feathers (obj.)	u'ma there- with	uru'q·wanti' feathered arrow (obj.)	
qu'qwi'p·īya'. shot.	'ñni'ñuqwa'anw When he (inv.) did	tiv·i't· very	tuγwa'r'ñupīya'. became dark.		

ĩ'v'waiyauq·u Then	ma·n'·n'·t all	wa'ci'yav feathers	ar they (inan.)	tu'p'w'k·upĩya' gave out,
ma·rĩ'c·amp only that	anqa'q·wa·nan'wantsi red-shafted flicker ²⁸ (obj.)	an' he	wa'ci'yaa·ŋ' his feathers	
piya'ipĩya'. were left.	ĩ'v'waiyauq·oq·w Then it (inv.)	cna'ŋwafĩ coyote	qu'qwt'p·ĩya'aik·w shot it (inv.)	
tu·yu'ntux·wa. upward.	un'ŋuqwa'aq·wa'anw When he (inv.) did it (inv.)	tcaA·pĩ'nikinupĩyain'·t became clear-like in appearance,		
si'na'ŋwafĩ coyote	cuwa'ipĩya'. was glad.			
ĩ'v'waiyauq·u Then	pĩv'w'a'·anwafĩ whereat his own him (inv.)	watei'k·aina having put	u'u'raip·ĩya. went towards it.	
'uv'w'a'·antux·wpĩy To that former (obj.)	un'ŋuts· having done,	qate not	un'·ts then	u'v'w'a there
				'a·vi'p·üa'a lay (neg.)
pa·vi'ya·ŋ his elder brother (obj.)	an' he	nŋwĩ'a. body.	o'v'waiyauq· Then	cna'ŋwafĩ coyote
na·mpu'c·ayaip·ĩya' looked for tracks,	qateu'uq·w not it (inv.)	maa'ip·ĩya'. found.	pina'ŋqwasampaq·w But soon it (inv.)	
un'·zaic·u again doing	maa'ip·ĩya. found.	o'x·pa'·anw Through yonder him (inv.)	na·ntĩ'napĩya' tracked	
cina'ŋwav coyote	an' he	pa·vi'av his own elder brother (obj.);	un'·ts· then	qa·ni'' house
				maa'ip·ĩya'. found.
'aa'ik·w, "Oh!"	a'ip·ĩya', said,	wa·a'iyum:k·aitcuanw "two traveling, it turns out, (inter.) he (inv.),	m·wari'aq·, that it,"	
a'ip·ĩya' said	na·mpĩ'n'ini·i·za'. while looking around for tracks.	o'v'waiyauq·u Then	tu·ywa'r'ŋupĩya became dark,	

unt's then	qo'cip-īya'. all went to sleep.	unt's Then	o'no't-A'cianqu when was early dawn	cna'- coyote
ηwav he	u'qwa'iyanaχw'aip-īya'. went to get wood.	unt's Then	ma'no'q all (obj.)	
ma'-vi plants (obj.)	tiv'i'ηupīya, asked,	'imi'ntcu (inter.)	aro''a are	qu'pa'raχavate' being wont to pop in burning?"
a'ip-īya' said	cna'ηwaφi. coyote.	qa'tcu, "No,"	a'ik-πīya' said (pl.),	cu'yuc one
unt's then	pi'yai'pīya'. was left.	cna'ηwaφi Coyote	tiv't'ηupīya'aik-w, asked it (inv.),	
i'm "You	'a-ni'avate', accustomed to do what?"	a'ip-īya' said	cna'ηwaφi. coyote.	ni'' "I
qu'pa'raχavate', (am) wont to pop in burning,"	a'ip-īya said	oχontava'c-up-ī. dried-up fir.		
i'v'waiyauqu Then	cna'ηwav coyote	a'η' he	ma'no'q. all (obj.)	um'a'nti thereof (obj.)
iyonapīya'. carried in arms.	unt'siq-w Having done it (inv.)	na'a'it-u'ip-īya made fire;		uru'c. that (inan.)
uni'nuts then	qu'pa'raχap-īya'. popped in burning.	muruv'iva'ntu'γwami, "On to your blankets!"	a'ip-īya', said,	
qo'na "fire,	pa'-vi'ni, my elder brother,"	a'ip-īya' said	cna'ηwaφi. coyote.	i'v'waiyauqu Then
pa'-vi'yan his elder brother	an' he	to'mpi'n'a-p-īya' doubled up legs	ti'ηwini quickly	anja'c. he.
cna'ηwaφi Coyote	maa'ip-īya'aiηw found her (inv.)	mauma''utsi' woman (obj.)	pa'-vi'av his own elder brother (obj.)	an' he
pi'ηwa'i'. wife (obj.).	'ant'an "That I	'a'ik-π said,"	a'ip-īya' said	cna'ηwaφi. coyote.

ĩ'v'waiyauq·u Then	pa·vi'an his elder brother	a'ŋ he	a'ip·ĩya, said,	ĩv'w'ca'a "Go ahead!
cina'ŋwafɪ coyote,	tina·'aχwa'a. go to hunt."		'y·mai', "Yes,"	a'ip·ĩya' said
cina'ŋwafɪ coyote.	ĩ'v'waiyauq· Then	o·x·pa·p·ĩya through yonder went,	uv' there	ʉn'ŋuts then
a·'ya'm'ci'a·vip·ĩya' lay in hiding;		pina'ŋqwa soon	pa·vi'yan his elder brother	a'ŋ' he
tina·'aχwa'aip·ĩya'. went to hunt.	ĩ'v'waiyauq·u Then	cina'ŋwav coyote		a·tcɪ'auɸi his own bow (obj.)
ma·χo'p·'nap·ĩya'. broke.	ʉn'·ts· Then	paiyũ'ŋupĩya' started back	qa·nɪ' house (obj.)	'u'ra'. toward.
ĩ'v'waiyauq·w Then	a'ip·ĩya', said,	pa·vi'tcuan' "My elder brother (inter.)	u'ŋa he (inv.)	qĩma'q·uc·u another (obj.)
qa'tc not	atci'a'a, has (neg.) bow?"	a'ip·ĩya', said;	nĩ'niantci "mine (perf.)	arĩ it
'a·tcɪ'nɪ my bow	qo'po'q·w, break,"	a'ip·ĩya' said	cina'ŋwafɪ. coyote.	qa·tcu'a·ŋ' "Not he
qĩma'q·uc·u another (obj.)	'atci'a'a has (neg.) bow	pa·vi'tm your elder brother	u'ŋwa, he (inv.),"	a'ip·ĩya' said
mana'c·u that	mauma'uts woman	aŋ'. she.	'y·mai' "Yes,"	a'ip·ĩya' said
uv'w'a·'ntiγw'ŋw To there he (inv.)		wĩ'na'i'pĩya'aŋ threw her (inv.) down	tiv't·p·iv'w'a·ntux·wa on to ground;	
ʉn'·tsũŋw having done to her (inv.)	y·χo'm'm·uap·ĩya'aŋw. kept copulating with her (inv.).		u'nicampan "Enough me	o·nɪ, do!"

a'ip'īya' said	ma'uma'uts woman	an'. she.	qa'te, "No,"	a'ip'īya' said	cina'ḡwaḡl. coyote.
anac. She	ɔ'v'aiyauq-u then	mauma'uts woman	an'. she	ciya'vī quaking asp (obj.)	'u'raip'īya moved towards,
uni'ts then	una'ⁱγit-uγwap'īya went into it;	uni'ḡuts. then	cina'ḡwaw coyote	an'. he	
cia'vī quaking asp (obj.)	u'ma thereon	pa'tca'a'p'īya'. was fastened.			
pina'ḡqw Soon	tiv'wa'ts wolf	an'. he	pi'pi'tcip'īya. arrived.	uni'ts Then	an'a'c-u he
cina'ḡwaw coyote	a'ḡ' he	a'ip'īya', said,	pa'ⁱvi'tḡ ²⁹ "My dear elder brother,	iya'nuntcani I have been here	
ci'avī quaking asp (obj.)	'a'na'ⁱx. therein	pa'tca''a', be fastened,"	a'ip'īya' said.	pina'ḡqwa Soon	
a'iz'unwa his (inv.) saying	an'a'c-u he	tiv'wa'ts wolf	an'. he	'i't-a'mpa'ⁱqap'īyain't. grew tired of.	
ɔ'v'aiyauq-u Then	ts'qa'p't'nap'īya'aik-w cut it (inv.) off	wī'a'īyanw his (inv.) penis (obj.)	ci'na'ḡwavi. coyote (obj.).		
ɔ'v'aiyauq-u Then	cina'ḡwaw coyote	a'ip'īya', said,	pa'ⁱvi'ni "My elder brother,	w'a'p-i'tōp'its. short-penised	
qa'iva'ⁱc-ampant'ⁱza'a, I shall be satisfied, then, merely,"	a'ip'īya' said	cina'ḡwaḡl. coyote.	ī'v'aiyauq-u Then		
tiv'wats. wolf	pa'ⁱno'ⁱγw'ait'ui'p'īya'aiḡw. caused him (inv.) to go to carry water.	γ'mai', "Yes,"	a'ip'īya' said		
cina'ḡwaḡl. coyote.	o'o'pa'a Off yonder	pa'ⁱno'ⁱγw'aip'īya. went to carry water.	uni'ḡuts. Then		

pa'yi'k-i'pī'ya'	pi'tcipī'ya	qa-ni'va'.	qni'ñuts.	o'tca'ia
came back,	arrived	at house.	Then	water
				jar (obj.)

pa-an'i'va-ats.	qatcu''q-w	qwi'i'p-ia'a	'o-'aiyav	u'ma
being about	not it (inv.)	took (neg.),	his own	thereon
to take off			back (obj.)	

pa'tca'i'kai'pī'ya'.	i'i'n-in-i-i-vā'campani-i'za'a
remained stuck.	"I shall be doing in this way, then, merely

o'tca'n'o-ntqni-i'vā',	a'ip-i'ya'	cina'ñwaφi
always about to	said	coyote.
carry water jar,"		

i'v-waiyauq-u	tiv'a'ts	a'ip-i'ya,	i'v-w''	u'qwa'n-o-γwa'a
Then	wolf	said,	"Go	go to carry
			ahead!	wood."

u'mai',	a'ip-i'ya'	cina'ñwaφi.	o'o'-xpa'	u'qwa'n-o-γw'aip-i'ya
"Yes,"	said	coyote.	Off yonder	went to carry wood,

qni'ts.	o'tca'i'yaq-w	na-a'ri'iyava	u'qwa'p:	no-'o-p-i'ya'.
then	water jar (obj.)	between	wood (obj.)	carried
	it (inv.)			on back.

qa-ni'vā'	pi'tcipī'ya	qni'ñuts.	ma-a'ri'c	u'qwa'p.	ar
At house	arrived,	then	that (inan.)	wood	it

qa'tcu	'o-'aiya-ñ	u'yu'm-a-ñwt-t-u'γwap-ia'a.	i'v-w'i'nt:za'a
not	his back	came off of it (neg.).	"Let me,
	(obj.)		then,

u'qwa'n-o-ntsitc'	'a-' ³⁰	niya-'a-χaivā',	a'ip-i'ya'
carrying wood on	thus	shall have name,"	said
back			

cina'ñwaφi.	o'v-waiyauq-u	na'a'it-uip-i'ya'aik-w	qni'ts
coyote.	Then	caused it (inv.) to	then
		burn,	

qm-wa-' ³⁰	na-a'yu'tc'uap-i'ya'	cina'ñwav	añ.
together	burned up	coyote	he.
with it			

TRANSLATION.¹

Wolf and his brother dwelt there. When it was early in the morning, Wolf sang, "Go ahead, now! Go to our aunt and ask for grass seeds.² What are you doing, lying down and looking?" "All right," said Coyote, "you are waking up now, but I have been awake long ago, ever since it was early morning." Coyote started off towards his aunt's house, on his way to ask for grass seeds. To her there he went and arrived at his aunt's house. His aunt was not there in her house, only her two sons were sitting there in her house. "Where is your mother?" said Coyote. "She has gone to gather seeds," said the two sons of Grizzly Bear; "she will come back soon," thus they said. Coyote waited, lying down there in her house, and soon his aunt arrived. His aunt said, "Soon you will eat mush," thus said his aunt. "After instrumentum meum masturbationis¹ quod ibi jacet," said his aunt, and the children gave their mother instrumentum ejus masturbationis. Their mother took it and lay on her back. Coyote saw her and said, "My aunt, let me do it for you by means of this,⁴ my auntie," said Coyote, et cum amita sua copulavit. "Enough!" said his aunt. "No," said Coyote, and Grizzly Bear put her claws into his back flesh. "Enough!" said Coyote. "No," said Grizzly Bear. Coyote got up quickly and ran off. Grizzly Bear arose and said, "Look at Coyote's back."

Coyote returned home and lay down on his back, did not allow (Wolf) to see it. His elder brother killed a young deer and brought home his back flesh. Coyote was ashamed and did not allow his back to be seen, but Wolf knew. Then he caused him to sleep, and Coyote rolled over towards him. "Did I not say so?" said Wolf. When (Coyote) rolled over, there was no back flesh of his there; in its place (Wolf) fastened on the back flesh (that he had obtained). Thereupon Coyote's back flesh again became as it had been.

Then Wolf again sang, "Go on! proceed again to her and carry this liver for her to eat. Then, having killed her, all things of her house whereon she has been accustomed to look, all her things shall you carry off on your back, having killed her," said Wolf. "Yes," said Coyote. And then Coyote walked along towards his aunt's house. Now he arrived there where were her sons—there the two of them were staying in their mother's house. "Here," said Coyote, "is your uncle's liver which he says you are to eat." The two boys ate it and fell asleep. Coyote killed both of them, and then caused them to appear to be sleeping.

After a while their mother arrived home. Then she said, "Affer meum instrumentum masturbationis quod ibi jacet!" Thereupon Coyote said, "They are sleeping," said he, and of his own accord gave it to her. "Here," said Coyote, "is this liver." And then Grizzly Bear ate the liver and fell asleep. (When) she got up, she jumped and reached for Coyote. Coyote dodged quickly, and then he killed her. All her things he gathered together, butchered her, and hung up her bladder on a bush.

And then he remembered (what Wolf had told him). Thereupon all her things he carried away on his back, and those things of hers were (piled up) like a plateau. And then he started off with them on his back and walked along for a short distance, when he remembered that bladder which he had hung up. So he went back along the same road, and reached for it. And then the bladder fell down to the ground, whereupon Coyote said, "Why don't you get a leg?" said Coyote. "Walk!" he said, "act like a person!" said Coyote. He went for his bow and brought it back (with) his arrows. And then he shot his arrows at it (till) they were all used up. Then he struck at it with his bow. Then he let it go and started off back towards (his things).

Coyote heard the bladder talking, "I will go to call my children to help." "All right," said Coyote, and then started back towards his house. He arrived at his house, whereupon Coyote said, "Just one thing did I forget of her belongings," said Coyote. Then Wolf said, "Go ahead! go and hang yourself with your feet downward." Coyote said, "All right," and went off in yonder direction. Then he hung himself on a cedar branch, remained hanging for one day. Then he started off for home, and arrived at his house. And then early in the morning Wolf sang; Wolf said, "Go ahead, Coyote! Go and hang yourself again." "All right," said Coyote, and went off in that same direction. Then in that same place he hung himself, and again for one day remained hanging. And then he started off for home when it was evening, and arrived at his house.

Always Coyote kept on doing thus. After that Coyote obtained sticks for arrows from a service-berry bush. He started to return towards his house, arrived at his house, and threw the arrow sticks down in a pile. And then Wolf picked the arrow sticks up in a hurry, pulled off their bark, and made a shirt for Coyote, from the outer bark he made a shirt for him. And then for himself he made one from their inner bark, pulled it off. And those (sticks) then turned

into arrows, and then he fastened feathers on to them. Thereupon said Wolf, "Go ahead! go and hang yourself." "All right," said Coyote, and went off in that direction; there Coyote stayed. He asked all parts of his body, until only that was left—his tail. Then Coyote said, "You who are always coming after me, have you a mouth? What did my elder brother mean when he said, 'Go and hang yourself?'" His tail said, "You know about it, that indeed you always say. 'Go and hang yourself,' that is not what he really means. 'Go and get sticks for arrows,' that indeed he always says." "All right! stop talking! I know about it," said Coyote.

Thereupon Coyote obtained arrow sticks, very many of them he carried on his back, and came home to his house. Then his elder brother prepared arrows and made very many shirts with which they were to fight in battle. Now then Wolf sang in the morning, "Go ahead!" said Wolf, "O Coyote, go and hang yourself again," said Wolf. Coyote understood whereof he spoke; this time he did not hang, but gathered very many arrow sticks. Now then he saw lightning way off to the west from the edge of the land. "Oh!" said Coyote, "I wonder what that means that it appears thus!" said Coyote. "Why! I wonder if I am getting to be a medicine-man!"⁵ said Coyote. "I have always been a medicine-man," said Coyote.

And then Coyote returned home, ran along, and arrived at his house. Then Coyote said, "I have seen lightning," said Coyote, but his elder brother understood that lightning very well. Thereupon his elder brother said, "Go on! go and get arrow sticks." "All right," said Coyote. Coyote went off in that direction, there he gathered arrow sticks. Once again did Coyote see lightning. Coyote jumped a big distance, and then Coyote returned home, ran along. Now he was frightened; Coyote arrived at his house. "Oh, my elder brother! near at hand now have I seen lightning."

And then his elder brother said, "Coyote, go ahead! go once more to get arrow sticks," he said. "All right," said Coyote, and went off in yonder direction. Then at that place he gathered arrow sticks. Now then lightning got to be very near. In a hurry Coyote started home, and arrived at his house. "Oh!" said Coyote, "what are you doing, lying down and looking? That is not how you should act." Although he was about to be attacked (by enemies), that Wolf kept lying down. And then into a cave the two of them escaped.

And then Wolf said, "Go ahead, you! go and fight!" said Wolf.

"All right," said Coyote. "It is not you on whom I depend. You will be acting like that when I go out to fight." Thereupon Coyote put on a light gray (shirt) and came out of the cave. "Oh, it is Wolf," said the children of Rain. "It is not Wolf, it is Coyote," said some among them. Coyote jumped over the canyon, and returned through the same way.

And then Coyote said, "Go ahead! do you now go and fight!" "All right," said Wolf. "You shall not look at what I do, you shall keep your eyes covered." "All right," said Coyote. And then Coyote lay down, while his elder brother put on a very good (shirt)—blue it was, and he looked like a soldier. And then he came out from the cave. "Oh, that one it is," said the children of Rain. Wolf shot at this end of the line, and then that (end) was mowed down. Then he shot also at the other end of the line, and in the same way it fared with them—they were mowed down. Now Coyote was looking at his elder brother. "Oh!" he said, "those (clothes) it is that my elder brother has been hiding from me. Would that he would get shot!" thought Coyote to himself. Sure enough Coyote's elder brother was killed. "Oh!" said Coyote, "my elder brother has been killed," said he. The other people took off all his clothes.

And then they all returned home. "Right there in his cave let Coyote die!" said they, and then they left Coyote in the cave. Then they returned home. As they were journeying along, dancing took place; all the clothes they threw on them—on two old women the clothes they always threw, Wolf's clothes. When it was morning the two old women, their mothers, went into the dance.

Now then Coyote said, "Let me go and bring my elder brother's clothes!" said Coyote. So then Coyote proceeded in their tracks; exceedingly lean was Coyote. And then, "Right here I shall put away bow and arrow," said Coyote. Thereupon he did so, the bows in several places along the trail Coyote put down. While on his way, following in the track, Coyote became fat. He nearly caught up with them at the camps that they had just occupied; the fires were burning yet in several places. "Oh!" said Coyote, and then proceeded on his way, following in the traveled track. And then Coyote said, "I wonder what it is that makes this so," said Coyote, "right here at this little divide!" said he.

Now then all parts of his body Coyote set to asking. He asked his ear, "What is it that makes this so?" said Coyote. Thereupon his ear fluttered, but did not talk. (He asked other parts of his body

until) only that tail of his was left. Thereupon Coyote said, "Have you a mouth, you that always come behind me?" said he. And then his tail said, "You are one that knows about it, that indeed you always say." And then Coyote's tail said, "This, whereof you say, 'This little divide there,' is the work of two old women," said his tail. "The old women are always saying, 'Yonder in his cave let him die!' say those two old women." And then Coyote said, "That's enough, my tail! I knew it all," said he.

And then Coyote proceeded on his way, following along in the traveled trail. Then he saw how two old women at yonder divide were hitting the ground several times with their canes. Thus they were saying, "Over there let Coyote die with his crying," said the two old women. Now Coyote watched them from his hiding place as they were doing thus; he was very angry as he saw them. "I shall cause you two to die," said Coyote. And then Coyote started off in another direction away from the trail; when far away, he came back to it far in front of the two old women.

Coyote acted as though looking for tracks. "Oh!" said the two old women, "you are acting like Coyote," said they. "Oh!" said Coyote, "what is it that this means?" said he. Thereupon the two old women said, "This means that they have just killed Coyote's older brother; but him, Coyote, they have left at that same place yonder." And then Coyote said, "Ha, I would have killed him. What did you two let Coyote go for?" said Coyote. And then Coyote said, "Over there I have left my children, and now I am about to return," said he.

And then Coyote started for home and hid from them at the divide. And then the two old women again did as they had done, and Coyote killed them. All of their bones he shook out; *deinde Canis suum penem gummis infixit per cutem unius feminae*, whereupon she appeared just as before. And then into one woman Coyote went himself. Both of them went along on the traveled trail and arrived at the camp. "Oh! it looks like Coyote with our mother's skin put on himself," (said the children of Rain). "You are always teasing me," (said Coyote). And then the two old women arrived, and much they ate. "Oh! it looks like Coyote with our mother's skin put on himself. See how fast they eat." "We are tired of what you keep saying about us, calling us by that Coyote's name. Indeed we always act in this way when we are journeying a long distance; when very hungry, we are wont to eat quickly."

And then, when it was evening, the round dancing took place.

Those two old women were sitting nursing babies, and then all of them they killed. Then, when it was early morning the two old women went into the round dance. And then two very good runners stood opposite them. Now those clothes of Wolf fell on them, the two old women. Coyote jumped on to her two children⁶ and said, "Let my skin be on them!" And then those two children got to have on themselves that same skin of the two old women. Thereupon Coyote ran as hard as he could, very far on his way was he.

And they said, "That is what I said, it is Coyote," said they, and gave chase to him. Coyote started to give out; over a little mountain ridge he ran close ahead of them. Then he was no longer visible there; they hunted for him at that place, but did not find him. Thereupon one of them said, "Perhaps it is this one," as he kicked some old dog excrement. Coyote yelled out. Having jumped way off, he ran as fast as he could, and they gave chase to him. It happened to Coyote as before. Over a little ridge he ran and barely escaped; he turned into a gopher pile. It happened to them as before. They hunted for him there but could not find him, when one of them said, "Perhaps it is this one," and kicked the gopher pile. Again Coyote jumped far off and again they gave chase to him.

Again Coyote did as before. This time he turned into wind; and then they hunted for him but could not find him. Then they said, "Let us cause snow to fall," so then it snowed very much. And then Coyote went into a little cave. Very much snow had fallen, and Coyote went out to see how deep it was. After a while he was unable to get out. Rat was living therein. "Oh!" said Coyote, "my friend Rat, give me some of your tinder,"⁷ said he. "All right," said Rat, and gave him some of his tinder. And then Coyote built a fire, and, after he had done so, he began to imitate Rat's squeaking. And then he killed Rat and ate him up.

He went into a little shell and started to call his own wind. The wind then arrived; in this direction it went, carrying him over the snow. Yonder (his shell) stopped. He kept calling upon (his wind), yet despite his words (his shell) did not move. And then Coyote saw his own little cave, therein it was sitting. And then he came out of it. Thereupon before daybreak he put his elder brother's body on an ant-hill. And then he went back to his house.⁸

"What does my elder brother mean," said he, "when he says, 'Do not look at these things?'" said Coyote. And then he looked over all of (Wolf's) clothes, while engaged with them he untied (Wolf's)

medicine. As soon as he had done so, it got to be very dark. "Oh!" said Coyote, "this is what he means when he says, 'Do not look at them.'" And then he heard (Wolf) howling there where he had put him. Coyote shouted when he heard it, "Here I am," said he, "in that same place, that little cave of mine." Then Coyote shot, he shot an arrow feathered with a crow's feathers. As soon as he had done so, it got to be very dark. Now all the feathers gave out, except that the flicker's feathers were left over. Then Coyote shot the (arrow) up in the air. As soon as he had done so, it cleared up and Coyote was glad.

And then he went towards where he had put (Wolf). He came there but, having done so, he did not find his elder brother's body there. So then Coyote hunted for tracks but did not find them. But after a while, continuing his search, he found them. Going in yonder direction, Coyote tracked his elder brother; and then he found a house. "Oh!" said he, "it looks as though there are two. Look at that!" said he, as he looked around for tracks. And then it got dark and they all went to sleep. Then, when it was early morning, Coyote went to get wood. And all kinds of wood he asked, "Are you one that pops always when you burn?" said Coyote. "No," said they, until only one was left. Coyote asked it, "What are you accustomed to do?" said Coyote. "I am one that is accustomed to pop when burning," said a dried-up fir.

And then Coyote took along all that he could carry of it in his arms. Then he built a fire of it, whereupon that popped. "On to your blankets! Fire, my elder brother!" said Coyote. Thereupon his elder brother quickly doubled up his legs (that he had had stretched out). (In this way) Coyote found the woman, his brother's wife. "That is what I said," said Coyote.

And then his elder brother said, "Go ahead! Coyote, go hunting." "All right," said Coyote. So then he went off in yonder direction, and then he lay there in hiding. Soon after his brother went out hunting. Thereupon Coyote broke his bow and started home toward the house. And then he said, "Has not my elder brother another bow? My bow broke," said Coyote. "Your elder brother has not another bow," said the woman. "All right," said Coyote, and right there on the ground he threw her down. *Deinde cum ea copulavit.* "Stop doing thus to me!" said the woman. "No," said Coyote. So then that woman moved towards a quaking asp, and then she went into it. Then Coyote was left fastened to the quaking asp.

After a while Wolf arrived home, and then Coyote said, "My dear elder brother, here am I fastened in the quaking asp," said he. Not long after he spoke, Wolf got tired of it et tum penem Canis abscedit. Deinde Canis dixit, "mi frater, satis me habeam ita brevem penem habere," inquit. And then Wolf told him to go and carry water in a water-jar on his back. "All right," said Coyote, and off in yonder direction he went to carry water on his back. And then he turned back and arrived at the house. And when he was about to take off the water-jar (and put it on the ground), he could not take it off—it was fastened to his back. "Let me, then, be wont always to do in this manner merely, just carrying a water-jar always on my back," said Coyote.

And then Wolf said, "Go ahead! go and carry wood on your back." "All right," said Coyote, and off yonder he went for wood to carry on his back. And then he carried wood between (his back and) water-jar. He arrived at the house; now that wood would not come off his back. "Let me, then, have 'Wood-carrier' as name," said Coyote. And then he set fire to it, and Coyote burned up together with it.

2. Po'p'a'q-w ya·γa'p'ī tī'qa'η'wip'ī.

How IT

OF CRY

HAVING ARISEN.

wī't-uc	i'φα	tiv'a' ³¹	tanti'v'w'aip'a'
Long ago	far off	down	in distant west
ma-n'q'xopante'pa'a'vujw	am'	nara'q'wüntcump'pī'ya'.	
all sorts of animals	they	assembled together.	
uv'a'i'	wa'ixpī'ya'.	maña'cu	cīna'ηwaw
There	had a council.	That one	coyote
axa'n'izaiam	'a-n'imi'	ta-ηwa'iy	an' ³²
"How doing	always	of us	they
they	do		our people
ma-nu'n-t	tcawu'k'xqwa.t'za', ³³	a'ip'ī'ya'	cina'ηwafī.
all	dying off?"	said	coyote.
iv'w'ranjw	pa'm-anin't'	na-ra'q'wītucumpava'.	un'nuts
"Let us	quite all	shall assemble together	Then
ya·γa'ηq'qoi'ka·va-am'	u'u'm'w'f'	tcanjwu'k'xqwa'tcīm'w'f'.	
shall (pl.) cry ahead	them	dying off (pl. obj.)."	
for them			

um'a'vac o'u na-ra'q-witcumpapīya' ma-nī'va-ntip'a'atsivunw
Just there really assembled together all about to be animals

am'. na-ra'q-witcumpañumītc 'qai' uv'it-u'qwap-īya'
they. After having assembled (past) sang (pl.) songs.
together

manac. īv'waiyauq-u cina'hwav an a'ip-īya',
That one then coyote he said,

īv'w'īnī nī' qa'xa-'ava'. ψ'mai', a'ik-'pīya'.
"Let me I shall begin to "Yes," said (pl.).
sing."

cina'hwav an o'o cu'q-uc uv'ī'amantiafī qa'xa-'pīya'.
Coyote he so one (obj.) of his own began to
songs sing.

um'a'campā'a', ma'ik-'pīya'ainw. qa'tc, a'ip-īya'.
"Only that you," said (pl.) to him. "No," said

cina'hwafī, qīma'q-ucun qa'xa-'ava'-c, a'ip-īya'.
coyote, "another (obj.) shall again said.
still I begin to sing,"

īv'waiyauq-ucu' qīma'q-uc qa'xa-'pīya' tiv'ī'ts at:
So then again another (obj.) began to sing very good
,again (obj.)

uv'ī'aiiauφī. cina'hwav inA na-va'cu cīfca'hwaiip-īya'aim'
his own song Coyote this for fun fooled them
(obj.).

na-m'ī'xaxa-n'av u'ma.
his own first therewith.
beginning to sing

uv'waiyauqw o'ip-īya' cina'hwafī, īv'ī'ya-q'.
Then said coyote, "Go ahead
(pl.)

ma-n'īn't' pampa'n'na-q'qwo'a tiv'ī'p'īaiyanumi
all go off and return (pl.) your lands (obj.)

uv'a-'antux-w puv'a'iyajumwī un'k-īpīyanumi. ψ'mai',
thereto whence you you did hither. "Yes,"

a'ik'anup-īya'	ma'n-ūn-ī'	na-ntca'p'uruipīya'	
said (pl.)	all,	scattered apart	
tiv'w't'p'iaq'ayaφī	u'ra'.	marī'c'u	pīv'a'iyuam
their own lands	towards	that	whereat their
(obj.)	them.		
ar	kia'q'qain'	tümp'wī't-ī'qan'wī'pīya'.	ūnī'ts
it	having danced	turned to stone.	Then
	(pl.)		
um'a'ntumananqwa	po-vō'āyaip-īya	'i'tcuwaiyu	po'p'a'q-w
from that	became trails;	in this way	how it
ya'ya'pī	t-ī'qan'wīp'.	a'in'	nanqa'q-aip-ūnī.
of cry	having arisen.	That (is) my	what I heard.

TRANSLATION.⁹

(HOW THE "CRY" ORIGINATED)

Long ago way down in the far western country all sorts of animals were assembled together. There they had a council. That Coyote said, "For what reason is it that our people are all dying off?" said he. "Let us, every one of us, assemble together, and then let us cry for those who are dying off." There indeed were assembled together every kind of animal that was to be.¹⁰ After they had assembled together, they commenced singing songs.

Thereupon that Coyote said, "Let me begin the singing." "All right," said they. So Coyote began the singing of one of his songs. "Enough for you!" they said to him. "No," said Coyote, "I shall begin the singing of still another one," said he. Then again he began the singing of another one, a very good song of his. This Coyote had been fooling them just for fun with the song that he had first sung.

And then Coyote said, "Go ahead! all of you go back home, each to your own land, to there whence each of you has come." "All right," said they all, and scattered off towards their own lands. That place where they had danced turned into stone, and then from it trails arose in all directions. It is in this way that the Cry has come to be. That is what I have heard.

3. Mauma'q̄m'p̄r'		po'p'a'a	ti'qa'ηwip̄i.
OF BEAR-DANCE		HOW	HAVING ARISEN.
wa'n'aiḫp̄tsuḡw	tiv'w'tc	'at i	na ri'γiv'w'γ̄antimw
Two youths	very	good	being friends to each other;
uru'an'ump̄i'ya'.	u'v'w'aiyauq̄u	ya'a'iqw'cip̄i'ya'aim'	na'ηwa''a
always were.	Then	they (2) went out to hunt	with each other;
u'v'w'a'm'	qwtcu'v'wari	u'ma	qa'ri'p̄i'yaaim'.
there they	knoll (obj.)	thereon	they (2) sat.
ti'γi'v'ḡw	a'ip̄i'ya',	ni'	q̄wya'tetce-
his friend	said,	"I	indeed dream having turned
qan'wts,	a'ip̄i'ya'	ti'γi'v'w'ḡw.	iv'w'in
into grizzly bear,"	said	his friend.	"Let me then
q̄wya'ts:	an'	qa'nt'	'ana-'a'γit u'wampa'
grizzly bear (obj.)	he	house (obj.)	shall go into; you me then
qatcu ³⁴	n̄ni	tini'ava'ḡwa'aini	tiv'w'i'ḡuqwat u'c'ampan
not me	me	shall tell (neg.) on me,	even if they (indef.) ask about me
'ḡai'	qatcun	tini'ava'ḡwa'aini.	unt'wts
(past)	not me	shall tell (neg.) on me.	Then when it turns to early spring
w'w'a'p̄um̄nti	wi'qa'vinava'	unt'ḡutsiq̄w	um'w'α'nti'
being from cedar (obj.)	shall cut off (one),	having done it	being therefrom (obj.)
wi'γα'ḡq̄i'n'ava'	unt'ḡuts	'ḡra'va'	tiv'w't̄p̄i
shall cut notches;	then	shall dig ground (obj.)	into it,
ni'	'unt'wts	ḡv'w'aiyauq̄'	pi'p̄i'tcu'v'a'nti
I	then	thereupon	being about to "Yes,"
a'ip̄i'ya'	ti'γi'v'w'ḡw,	ni'	o'p'a'
said	his friend,	"I	in that manner
			ant'va'nt
			imi
			of you

a'namī, a'ip-īya' tīyī'v'w'ūw. ī'v'waiyauq. anac-
your said his friend. Then he
saying,"

tīyī'v'w'ūw a'η' ma-n'ō'q'ōq. ma-a'vīzφī tca'qo'itcap-īya'.
his friend he all (obj.) of his own took off.
it clothes (obj.)

īv'w'īn' pūnt'k'ain' nī' ma-n-a'γit-uγwanqunī qwiya'tsi
"Go look at me I as I go into that grizzly-
ahead bear's
me!

qa-nī'. ī'v'waiyauq. ai'γaic-u pa-γa'in'qwp-īya'
house Then after saying went off
(obj.)."

qwiya'tsinqa-nī 'u'ra'. un'ηuts una'-a'γit-uγwanup-īya'.
grizzly-bear toward. Then went into it.
house (obj.)

ma-c-u tīyī'v'w'ian an' ma-va'-c. qa-rī'γa' pina'ηqw
That his friend he just there sitting after a
one while

pa'iyuq-w'ōip-īya'. īv'w'ī' u'qwai' nī'ni tīyī'v'w'ianī
went and returned. "Go that of me my friend
ahead! (obj.) (obj.)

o'p'a' 'a-n'q'wō'ainu, a'ip-īya' p'tcipīya' qa-n'vq'.
in that go off and do!" said, arrived at house.
way

pinaηqw o'v'waiyauq-u cuwa'r'γtk'pīya'ainw a'īφpīts: ηa'ī'.³⁵
After a then commenced to miss youth this
while (pl.) him (obj.) (obj.).

tī'v'w'ia-η'³⁶ o'v'waiyauq-u tīv'w'ī'ηuqwa'p-īyaa'īyan', imi'ntcu'a-η'
His friend then asked (pl.) him, "You (inter.)
(obj.) him

pūnī'kai'ūw tīyī'v'w'ia'm u'ηwa. qatcu'ūw iya'nunwa'.
see him your friend (obj.) he? Not he is here (neg.).

cu'warōa-η'axain: i'mī pa'qa'ηuqwa'ūw imi'η'waia-η īηqī
Perhaps (inter.) you kill him off, with you indeed
him he

'oq'i'	ya'a'inqw'oi'.	qatcu'unw	ni'	p'ini'ηwa'	a'ip'īya'.
(past)	goes to hunt."	"Not him	I	see (neg.),"	said.
u'v'waiyauq·u	o'p'	a·n·p'īya'	tīyī'v'wāv	uηwa'i	
Then	in that	did	of his own	of him	
	way		friend		
a'ip'īya'anw.	'o·nu't·a·m·a'r'uinq·u	maa'vī	uma'ntī'		
as he had said.	When it turned to	tree (obj.)	being there-		
	early spring		from (obj.)		
wī'y·a'ηqī·n'·a'·p'īya'.	o'v'waiyauq·w	a'ik·a·ηup'īya'			
cut notches.	Then	said (pl.)			
qa·n't'a·γanti,	a'ik·w	qwt'a·γantīraηw	uηi'vitci'·raηw,		
being provided	"Oh!	grizzly-bear us	comes to attack		
with houses,			us,"		
a'ik·a'p'īya'	minto'n'nts.	qatcu'ī'	minto'n'·ta·p'.		
said (pl.)	running away.	"Not (pl.	run away		
		imper.)	(neg.),"		
a'ip'īy	a'īp·puts	ηA,	um'·a'·η	ank·i	nī'ni
said	youth	this,	"that one	does	of me
					my
pīyari'γiv'wīn',	a'ip'īya'.	o'v'waiyauq·	a·mu'c·u		
formerly-youth	said.	Then	they		
friend,"					
minto'n'nintcm'w	zm'	mīni'c·kip'īya'.	maηac·	u'v'waiyauq·u	
running (pl.)	they	turned hither.	That one	then	
qwt'ya'tsaiφ·aputs	η	ov'w'a'·i'	mauma'q·o'·n'auv'w'it·u'p'īya'.		
grizzly-bear youth	this	there	sang bear-dance songs.		
maηac·	uηt'ηuts·	qwiya'tsim·auma'·ts	īη'	wī'i'm'iap'īya'.	
That one	then	grizzly-bear woman	this	danced back	
				and forth.	
u'v'waiyauq·	uv'w'a'·i	mauma'q·o'·mip·	ar	tīya't'pīya	
Then	there	bear-dance	it	took place;	
'i'tcuw'ai'	po'p'a'·q·w	mauma'q·o'·miuv'w'it·avī'	po'p'a'·a		
in this way	how it	of bear-dance singing	how		
ti'qa'η'wtp'ī.	ma'ī	nīni ³⁷	naηqa'q·aip'īni.		
having arisen.	That my	of me	what I heard.		

TRANSLATION.¹¹

(HOW THE BEAR DANCE ORIGINATED.)

Two youths were very good friends to each other. And then both of them went out to hunt; there the two of them sat on a knoll. And then one said to his friend, "I truly dreamt that I turned into a grizzly-bear," said he. "Now I will go into a grizzly-bear's den. And you shall not betray me; even if they ask about me, you shall not betray me. And then, when it has got to be early spring, you shall cut off a branch from a cedar, and, having done so, you shall cut notches into it. And then you shall dig into the ground, and thereupon I shall be arriving." "All right!" said his friend, "I shall do thus as you say," said his friend. Thereupon that friend of his took off all of his clothes. "Now look at me as I go into that Grizzly-bear den," and, having spoken thus, he went off towards the grizzly-bear den. And then he went right into it.

That friend of his, after sitting in that same place, went off home after a while. "To think of my friend going and doing thus!" said he, and arrived at the house. And then after a while they commenced to miss this young man. And then they asked his friend, "Did you see your friend? he is not here. Perhaps you have killed him; with you, truly, he went out hunting." "I did not see him," said he.

And then he did just as his friend had said. When it got to be early spring, he cut notches into the branch of a tree. Now the people of the camp said, "Oh! a grizzly bear is coming to attack us," said they as they ran away. "Do not run away," said this young man, "that one is my former young friend," said he. Thereupon they who were running away turned back. And then that grizzly-bear youth there sang bear-dance songs, while that grizzly bear woman danced back and forth. Now there took place the bear-dance, and this is how bear-dance songs arose. That is what I have heard.

4. THE ORIGIN OF PEOPLE.

i'φz	tiv'a"	mauma''a'ca'γ'wōits	pa'te'i'hw'aiφ
Far off	down west	old woman	with her daughter
qa-ni'γaip-i'γa'aim'.	i'v'waiyauq	untts	manac
they two had house.	Thereupon	then	that one
mauma''a'ca'γ'wōits	aij'	a'ip-i'γa',	iv'w'i'ca'a
old woman	she	said,	"Go ahead!
			go to look for
			person,

ʒwa'	un'ηutsuŋw	ma'a'itsuŋw	imi'ηwa'aiŋwa	paiy't'k'ɪva'.	
	then him	having found him,	with you he	shall come home."	
ĩv'waiyauq.	unts.	maŋac.	pa'tc'an	an'	o'o'x pa'a
Thereupon	then	that one	her daughter	she	through that direction
pu'ca'γaiɣw'ɔip-ĩɣa'.		tiv'w'i'p-ĩ	'ai	ma-n-ɔ'q-ɔaɣ'.	
went to look for.		Land (obj.)	it (obj.)	all (obj.) of it	
pu'ca'γaip-ĩγaiyaq'.		qa'tc'	nŋwu'maip-ĩa'a	maŋa'iacamp	
she looked over it,		not	found (neg.) person,	that one (obj.) only	
o'wai'	cɪna'ηwaviy	an'	pĩni'k'aip-ĩγaiyan'.	un'ηut ³⁸	
	coyote (obj.)	he	saw him.	Then	
ta'ci'p-anqwai'ɛ-u		paiy't'k-waip-ĩɣa'	pi'p'tc:ɣw'aip-ĩɣa'		
when it went off towards evening,		went and returned	went and arrived		
qa-ni'va'anw	pi'γaiyauφĩ.	ĩv'waiyauq-u	maŋac.	piya'a'η	
at her house	her own mother's.	Then	that one	her mother	
an'	tiv'w'i'ηup-ĩγaiyan'.	qatcu'ru'u	nŋwĩ'ntsiv-ĩnŋwa'a		
she	asked her,	"Not (inter.) you	see (neg.) person?"		
qatcu'anɪ,	a'ip-ĩɣa'	mauma''uts,	u'q'waiya'campa'an' ³⁹		
"Not I,"	said	woman,	"him only I		
cɪna'ηwaviy	un'	pĩni'k'ai'ηw,	a'ip-ĩɣa'	maŋac.	
coyote (obj.)	he	see him,"	said	that one	
pa'tc'an'.	iv'w'i'ca'anwaxa'a	pa'iyi'ɣwaa'i'ηw	cɪna'ηwaw		
her daughter.	"Go ahead, then, him	go to call him	coyote		
un'.	u'mai	a'ip-ĩɣa'	patc'i'η	u'ηwa.	
him."	"Yes,"	said	her daughter	she.	
un'ηuts.	o'xpa-m-t'a'p-ĩɣa'	cɪna'ηwaviy	uŋwa	qa-ni	
Then	through that direction journeyed	coyote (obj.)	he	house	

'u'ra'. toward it.	uv ^w a There	p-t'etxw'aip-īya went and arrived	uḡwa'iac-u of him	qa-ni'vā' at house	
cina'ḡwavi'. of coyote.	ī'v ^w aiyauq-w Then	a'ip-īy said	u'warux-wa, to him,	nī'ni "Of me	
uḡwa she	piya'ni my mother	pa'iy'im', calls you,"	a'ip-īya'. said.	qa'tc, "Not,"	a'ip-īya' said
cina'ḡwaḡi, coyote,	nī' "I	uḡi'va-ḡwa', shall do (neg.),"	a'ip-īya' said	cina'ḡwaḡi. coyote.	
nī'nia' "Me you	puḡwa'ruv ^w a-n-tan', will make me wife,"	a'ip-īya' said	mauma'uts. woman.	qa'tc "Not,	
a'ik'an I said,	uḡi'va-ḡwa', shall do,"	a'ip-īya' said	cina'ḡwaḡi. coyote.	ī'v ^w aiyauq' Then	
cina'ḡwaw coyote	a'ip-īya, said,	īv ^w i'n-tḡa' ^a "Let me, then,	qu ^x qwi'va-q-wa shall shoot it	si'ip-ī'a'm your urine (obj.)	
'qai'. it.	ī'v ^w aiyauq-un Then I	uḡi'ḡuts then	imi''ḡw'aimpa' with you shall proceed	piyai'yam of your mother	
u'ḡwa she	qan: house (obj.)	uv ^w a-'ntux-wa, to it,"	a'ip-īya' said	cina'ḡwaḡi. coyote.	
īv ^w i'ḡa' "Go ahead then,	uv ^w a'nu yonder	na-m-ī'ḡa'nintcuxwa' ^a first go and make a house,	ī'v ^w aiyauq-oq-wa' then it you		
'ḡai' will tamp it	ts-qur'uv ^w a-'q-w will tamp it	cinī'mpīzni. ⁴⁰ my vulva."	ḡ-mai, "Yes,"	a'ip-īya' said	
cina'ḡwaḡi. coyote.	'o-x-pa' In that direction	nu ^x qwi'ḡqw'aip-īya ran along,	uḡi'ḡuts then	u-v ^w a-nti' being there (obj.)	
qa-ni'ntcuqup-īya started to make a house,		uḡi'm-auq-upīḡai'īq-w. finished doing it.		ī'v ^w aiyauq-u Then	
pīni'ḡwīnp-īya'aiḡw stood watching for her.		pīni'ḡ-ai-p-īya'aiḡw saw her		pa-na'ḡqwaḡo'oḡw. as she came down.	

ĩ'v'w'aiyauq-u a-vi't:ı'ya-n-i'p-ı'ya uv'w'a'ıywi ka-n'ntcuqwainafı.⁴¹
Then practiced lying therein his own house he
down had made.

ıñi'ts aıac- ma-m'a'ıuts aıı u'tu'c-ıywi'ıp-ı'yaian
Then she woman she caused him to fall
asleep

aıa'iac cına'ıhwavıy aıı'. ĩ'v'w'aiyauq- aıac- cına'ıhwav aıı
him coyote (obj.) he. Then he coyote he

A'pu'ı'pı'ya aıac- ıñi'ıuts- ma-m'a'ıuts aıı' aıa'v'ana
slept, she then woman she on him

pı'pı'teı'pı'ya'. tı'tsı'a'ıı' cına'ıhwavıy aıı' qa'nı'za-
arrived. His head coyote's he at
(obj.)

va-ıtuı-wa sı'ı'p-ı'ya' cımw'ı'xpı'yaian ava'ıntuıwac-u
side urinated, left him at the same place

A'pu'ı'zuan'. mı'ııı tı'qa'ı'ı'ıuts- cuwa'p-ıtcuı'-ıp-ı'yaianı.
(where) he Far having caused him to wake up.
was sleeping. away become

maıac- ĩ'v'w'aiyauq-u cına'ıhwav aıı' cuwa'p-ıtcup-ı'ya'.
That one then coyote he awoke.

'aa'ık-w, a'ı'p-ı'ya, aa'ı'ıcanıw a'ya'ııı'pıa-ıı' ivä'n'ıa'ıı'ıainı
"Oh!" said, "Where has in what Surely she here
she direction she? was

wı'ı'qı'k-ı. ĩ'v'w'aiyauq-u pıñı'ı'ı-ıı'p-ı'ya'ııı-w sı'ı'ı'ı-ıı'nanıwa
come here." Then saw it what she had
urinated;

uv'w'a'ıywiııı⁴² ma-n'ı'm'ı'ıap-ı'ya'.
being therein did thus to while moving.
(obj.)

ĩ'v'w'aiyauq- ıñi'ıumıııts- ma-ıı'ı'na'ı'pı'ya'ııııw
Then after doing so pursued her,

wı'ıtcu'ıııı'pı'ya'ııııw ıñi'ııuts- tca'a'ı'p-ı'ya'ıııı ıñi'ııuts-
caught up with her, then caught hold of her, then,

ıv'ı'ı'ı'wıııı tına'va'ı'q-w sı'ı'p-ı'ıa'ııı, a'ı'p-ı'ya'
"Let me it shall stab it your urine," said

ma-mu'c-u'q-w na-vi'anjw amī tɪ²qa'p-ṭṭyaaiya-q'am' tu'qo'avɪ
 those it mother and they they two ate it meat
 daughter (obj.)

'ai'. ṭṭv'aiyauq-u manac ma-m'a''ufc an' tiṭi'ai ɔɔ'ai'
 it Thereupon that one woman she deer's bones
 (obj.).

na-ru'q-wa yuna'p-ṭṭya'. un'ts qaa'iyupṭṭya'aik-w ma-ri'c
 under put. Then ground them up that
 herself

cɪn'ṭmpān ar. ṭṭv'aiyauq-u cina'ṭwaφɪ tina-'ḡw'aip-ṭṭyaaic-u
 her vulva it. Then coyote again went to hunt;

tiv'w'i'fc at-ūmpu'tcu'tcuḡwəp-ṭṭya' ma-m'a''utsi anA ta-ṭwa'-
 very well knew woman (obj.) she that had
 it toothed

ḡax-qoɔq'. mar'ac cɪn'ṭmpān 'ai'. un'ṭuts u-'v'a-nti'
 that (obj.) her vulva it (obj.) Then being there
 (obj.) (obj.)

na-ḡa'x-um'aiy an' pA²qa'ṭupṭṭya'. un'ṭutsia-ṭ'
 mountain-sheep he killed. Then he
 buck (obj.)

no-'oq'wɔip-ṭṭyaian' qa-ni'va-ntux-wa. manac ṭṭv'aiyauq-u
 went and carried to house. That one then
 him on back

ma-ma''ufc an' na-ḡa'iy an' qu-ra'iya-ṭ' ɔɔ'ai'
 woman she mountain- he of his neck bone
 sheep's (obj.)

na-ru'q-wa ts'i'ni'k-ṭpṭya. unṭuqwa-'ṭ aric-u ta-ṭwa-'q
 under stuck. When she of that its teeth
 herself did so

arī cɪn'ṭmpān-ṭ' ma-n-u'n-ɪa mimi'o'ɔip-ṭṭya'. un'ṭuts
 they of her vulva all broke off. Then

tuxwa'r'uṭuq-u ma-ni'mikup-ṭṭya'. i'ṭi'n-ṭvā'tsian ani'k²
 when it became started to do "Going to do in do
 dark thus. this way I

tí'hwum'anímints'kain:t'. while being wont to do thus hurriedly."	tí'ntí'qap'íγ Ate finely	qwa'ñwantí' being from her (obj.)
yu'w'u'tsmant'a'anjw. from her fat.	í'v'waiyauq' Then	a'ip'íγa' said
í'í'te' wíγamp a: "This vulva thus	n'ia'χaiva'ntí being about to have as name,	qa'tcu not
í'v'waiyauq'w Then	a'ip'íγa' said	maña'c'u that one
í'v'wí'ca'a "Go ahead!	tíw'í'p'íai'yam your land (obj.)	o'u'ra' towards it
u'qwai' it (obj.)	quna'ví' sack (obj.)	no'm'iyava'. shall carry on back while going.
u'po'v'a'ñwaiyaq. shall untie it,	'ava'ñwítí being there- in (obj.)	ampa'íyan:t noise going on
'p'mai "Yes,"	a'ip'íγa' said	cina'ñwafí. coyote.
u'u'v'wai At that place	a'ip'íγa, said,	'ani'añ'ó "What she
a'íza', saying?"	a'ip'íγa' said	cina'ñwafí. coyote.
quna'ví sack (obj.)	u'pa'ñupíγa'aik-w. untied it.	ma'va'í'tóγon:t At yonder distance
qwitca'χaríp'íγa. sat and defecated.	'aa'ik-w, "Oh!"	a'ip'íγa' said
u'ra' toward it	qu'naví' sack (obj.)	po'yanqíp'íγa' came running,
		tí'ñwiniya'q-w quickly it
		ma'ntcu'n'píγa- shut it (inv.).

'aik-w.	na-ni'nanwītux-wa	povə'a'yaip-īya'	po'p'am'
	In different	trails arose	whereby
	directions		they
ma-nə'q'upatcunwī'ntsuwa'	mimi'anoq-waina.	piya'η'wintci'	
all kinds of persons (obj.)	traveling here	Being left	
	and there.	over (obj.)	
quna'vī'	kwi'tu'a-va'	nəwu'rupīya'aik-w.	unt'hum'ix-qa-η'
sack (obj.)	at bottom	made people thereof.	After he did so
ma'up-at-ī	unwa'uaax-tuγwantī'	qanqa'n:	'o'p-at-ī
being	being round about	houses here	being
through	him (obj.)	and there	through
there		(obj.)	there
na-na'aip-īya'.			
fires burned.			

TRANSLATION.¹²

Way down to the west dwelt an old woman and her daughter. Now then that old woman said, "Go ahead! go look for a person and then, having found him, let him come home with you." And then that daughter of hers went off to seek in yonder direction; through all the lands she sought, but she found no person. Only that Coyote did she see. Then, when it commenced to be evening, she went off home; she arrived at her mother's house. And then that mother of hers asked her, "Did you not see a person?" "I did not," said the girl; "only that Coyote did I see," said her daughter. "Go ahead then! go after Coyote." "All right," said her daughter.

And then she travelled yonder towards Coyote's house. There she arrived, in his, Coyote's, house. Thereupon she said to him, "My mother calls for you," said she. "No," said Coyote, "I shall not do so," said he. "You will take me to wife," said the girl. "I said I shall not do so," said Coyote. And then Coyote said, "Let me, then, in *urinam tuam immittere*,¹³ and then I shall go with you there to your mother's house," said Coyote.

"Go ahead, then! first go and make a camp over there, and then *vulvam meam fodes*."¹⁴ "All right," said Coyote. In yonder direction he ran along, and then there he began to make a wickiup; he finished making it. And then he stood watching for her, and saw her coming down. Then he tried lying down in the camp he

had made. Now that woman made Coyote sleep, and then that Coyote slept. Then the woman came up to him. *Apud Canis caput urinam ea fecit*, and left him sleeping at that same place. Having got to be far away, she caused him to wake up. Then that Coyote awoke. "Oh!" said he, "where has she gone to? Surely she was coming here." *Deinde urinam ejus conspexit*; in it he did thus in motion.¹⁵

And then, after he had done so, he pursued her and caught up with her. Then he caught hold of her. And then, "*Feriam urinam tuam*,"¹⁶ said Coyote. "No," said the girl. "Go and make a camp," said she to him; "do not sleep this time." "All right," said Coyote. Yonder again he ran along, and then in that place he made a wickiup again. Then it happened to him just as before, he went to sleep after he had made the camp. That girl did to him just as before. Now by acting (several times) in this same way she arrived at her mother's house. Coyote arrived at the house right after her still.

And then that old woman said, "Coyote, go ahead! go off to hunt in this direction." "All right," said Coyote, and off yonder Coyote went to hunt; at that place Coyote killed a deer. He came back home, and then the mother and daughter ate the meat. *Deinde illa virgo ossa cervi sub se posuit et illa vulva ejus ea moluit*. And then Coyote again went off to hunt. Very well he knew *virginem vulvam habere dentatam*. Then at that place he killed a mountain-sheep buck and brought him on his back to the house. And then that girl stuck the mountain-sheep's neck bone under herself. When she had done so, *illi dentes ejus vulvae relaxati omnes facti sunt*. Then, when it got to be night, he started to do so in motion.¹⁷ "In this way I always want to do, always doing so hurriedly," (said Coyote). He ate well of her fat.¹⁸ And then Coyote said, "*Hoc 'vulva' appellabitur neque dentes habebit*."

Then that old woman said, "Go ahead! go and return to your land. Take this sack along; do not untie it, even if sounds are heard inside of it." "All right," said Coyote, and proceeded to return in yonder direction. When at that place, he said, "What did she mean saying, 'Do not untie it?'" said Coyote. And then Coyote untied the sack, and some distance from it *consedit et defaecavit*. "Oh!" said Coyote. He came running towards the sack and quickly shut it. In different directions trails arose, through which all kinds of persons travelled in different directions. Of what was left over at the bottom of the sack he made people. After he had done so, all around that place, among houses scattered round about him, fires were burning.

5. SPARROW HAWK AND GRAY HAWK CONTEND FOR A WOMAN.

um ^w α'va There	qa m'xan:zaip'ī'ya'ī'tuai'. people had jack-rabbit camp.			u'v ^w aiyauq·u Then
a m'ī'hwant being from among them	an he	cu'yuc one	pī'wa'iaφ his own wife	pa ^x qa'p'ī'ya'. beat.
ī'v ^w aiyauq· Thereupon	un:ts then	ana'c·u she	ma·ma''uts woman	an' she tə'γo'q'p'ī'ya' ran off
qa'ivay mountain (obj.)	īruq·watux·wa. to under it.	ma ⁿ ac· That one	ca'γwa'xucav gray hawk	an m ^w α'va he there
qan't'γaip'ī'ya' had house	nīv ^w a'xanti snow-having (obj.)	a'ma thereon	piya'iyav his own mother (obj.)	an she
ana'ηwa'a. with her.	ma ⁿ ac· That one	u'v ^w aiyauq·u then	u'xpa'a'p'ī'ya' went in yonder direction	
ca'γwα'xcav gray hawk	an' he;	ma ⁿ a'iac· that one (obj.)	un'ī'γuts then	u'v ^w a·ntu'γwa'η' yonder her
qa'ivai mountain (obj.)	'aiA it	tə'γo't'iraxwαava·ntu'xwa·q·' just at its middle	maa'ip'ī'γaian' found her	
ma·ma''utsi woman (obj.)	an'. she.	paiy'k·woip'ī'ya' Turned back home	ma'ηa'ηwa'a with that one	
qan't'va·ntu'γwauφī. to his own house.				
ma·mu'c· Those	u'v ^w aiyauq·' then	qa m'ī'xa·nī'xantum ^w having (pl.) jack- rabbit camp	am' they	
cuwa'rī'γik·ipī'γa'ainw commenced to miss her	ma·ma''utsi woman (obj.)	an'. she.	un'ī'γut. ⁴³ Then	
ma ⁿ a'iac· that one (obj.)	thə'p·aiya'mpatsi: ⁴⁴ white-breasted one (obj.)	an' he	mu ^x kwi'x·qap'ī'γaiyan'. called (pl.) on him.	

manac	i'v ^w aiyauq·u	tiv ^w i'p·i	kunwa· ^a vantumananqwa·q·
That one	then	earth (obj.)	starting from its edge
pu'ca'yaip·i'yaiaq·		ma·ri'c·amp	uv ^w ai piya'i'pi'ya'
looked around it,		only that	then was left over
qa'ivaxarir	ar.	ta'ci'p·anqwai'tx·u	pi'tcixw'aip·i'ya'
mountain peak it.		When it went off	went and arrived
		towards evening	
qa·mi'xani'a'yantim ^w i'.		qatcu'uywaxni	p'in'ηwa', aip·i'ya',
having (obj. pl.) jack-		"Not her I	see," said,
rabbit camp.			
ma·ri'c·amp	piya'.i'	niv ^w a'xant	ar, a'ip·i'ya'
"only that	is left	snow-having	it," said
thw'p·aiyampats·.	i'tcuq·u	pu'ca'yaixw'aip·i'ya'aik·w	
white-breasted one.	When it was	went to look for it	
	morning		
niv ^w a'xanti'	ma·m'a'ntuγwa·η'	ma·m'a'ufsi	an'
snow-having	thereon her	woman (obj.)	she
(obj.);			
maa'ip·i'yaian'	saγwa'xucavtya·η'	ax pinwa'xa·q·u.	
found her	gray hawk (obj.) her	he that had as wife.	
paiyt'ηup·i'γ	o'p·ac·	qam'i'xaniva'ntux·wa.	aγa'n ^w ka·tsuγwa-
Returned	in the	to jack-rabbit camp.	"In what way being
home	same way		about to do (pl.)
ηw a'ik·ai', a'ip·i'ya'.	saγ ^w o'xucavtya·η	u'ηwa	qa'tcu
to say (pl.)?" said.	"Gray hawk (obj.)	he	not
him	she		
you			
piya'xanqin'wa'it·umī	uywα'φα	qa·ri'i	uywα'c· mam'a'uts
to be overcome by	at him	stays	she woman
others (obj.)			
uyw.	axa'n ^w ka·v·ηwan	un'ηuts·,	a'ip·i'γ a·nac·
she.	How will you do (pl.)	then?"	said he
	to him		
thw'p·aiyampate	an'.	iv ^w i'ηwaranw	witsi'qwaratsi uyw
white-breasted one	he.	"Let us him	bird hawk he

MU^xqwi'x qava ηw. 'y' mai, 'a'ik' pī'ya' MU^xqwi'zavai'kap'ī'ya'-
shall call (pl.) "Yes," said (pl.), returned (pl.) from
on him." calling on him

aiηw maηa'iac witsi' unwaratsi aiηw. qwa' ru ηw aik' pī'ya,
that one bird hawk (obj.) he. To him said (pl.),
(obj.)

'i'v'w' iηw ma m'a' uts unw unwa' unwantuxw⁴⁵ sa ηwō' xucav'iy
"Go ahead woman she away from him gray hawk
her (obj.)

unw tiv' n' axaxwa' a. un' vaiy ηumixtsi' iηwa' 'cai'
he go and lead away. You, after returning from (past),
doing so to her

imi' ηwa pηwa' xaiva, a'ik' pī'ya' ma' mu' c. qa' mī' xan' t'-
you her will have as said (pl.) those having (pl.)
wife," jack-rabbit
camp

γantm zm'.
they.

maηac i'v'waiyauq. witsi' unwarats aiη' m' wava'
That one then bird hawk he there

yī' i' va' qa' ri' p' i' ya' qa' n' acuv'w aip' i' ya', a' xa' n' yskava' ts' t'-
at sat still his own said, "In what way being
doorway singing about to do (pl.)

ηwanw a' i' kai unwa' iac sa ηwō' xucav'iy unw qa' t' eu
to him say (pl.) him gray hawk (obj.) he not
you

piya' zanqin' wait' mī' ti' γwi' n' an qwai'. mīmi' nteu' a' η
to be overcome by having great him? You (pl.)
others (obj.) power (inter.) him

u' ηwai' pa' xpa' q' ava ηw, a' i' k' arīp' i' ya' ma' va' yī' i' va
him will kill him?" said sitting there at
doorway

qa' ri' xa'. ma' ri' c' cu' 'an' k' arī' nηw' an ar
sitting. That merely does so sitting his body it

qa'q'arīya' mari'c'u muχu'an ar mari'A qa'ivaxwitecvari
sitting and that his soul it that mountain peak
singing, (obj.) (obj.)

pavi'an⁴⁶ an aña'φz p'tc:χw'aip'īya'. un'ts an'
his brother he to him went and arrived. Then he

ma'm'a'utsi an' tsa'a'ivtct:χw'aip'īya 'un'tc a'ip'īya,
woman (obj.) she went and took hold of then said,
on arriving,

īpa'' 'aro''a nī'ni puŋwa'm-max-qai'pin'.
'This one is mine wife who has been given
to me (by many).

īv'w'anan un'ts na'n:an'waiyucampa-ŋ nīru'x-w.
Go ahead! then without saying anything to me
her me her (give)."

qa'tcu'anan' nī' imi'ntcuχwa'va-ŋ wain'a-ŋ nī'ni 'uwaru''a
"Not her I I shall (neg.) to you her mine she is
(give);

piŋwa'ry'ŋwaip'ini a'ip'īya' saγwō'xucav an' qatcu
having been picked said gray hawk he. "Not,
up as wife by me,"

ma'ian 'aik'x "m'a'ianwaiyu'c-ampa tŋw'niya-ŋ ma'up'a-ŋ'.
that I say, though saying (neg.) quickly her let her go!
that,

nī'ni uwaru''a piŋwa'mamax-qai'pin' ma'ian 'aik'x.
Mine she is wife who has been that I say."
given to me (by many),

nī'niya-xain't uwaru''a piŋwa'ruŋwaip'ini aχa'n:zaianan
"Mine, for my she is having been picked up how doing
part, as wife by me, her I

un'ts nī'' imi'ntcuχwa'va-n:an'.⁴⁷ qa'tc "m'a'iywaiyucamp'⁴⁸
then I shall her to you "Not though saying
(give)?" (neg.) that,

tŋw'niya-ŋ ma'up'a-ŋ pa'qa'umpā'um⁴⁹ uru'ac', a'ip'īya'
quickly her let her go, I shall kill you otherwise," said

witsi'unwarats. bird hawk.	'y mājī' "Yes,	qatcu'an not her	un'za'a so doing	
ma'up'ava-ŋwain'ya ŋ'.	'umpa'i'campani'	'sai'	pa ^x qa'umpa-ni, shall let her go (neg.). I care not if you me will kill me,"	
a'ip'īya' said	saγwō'xucaφi gray hawk	tca'a'ik'a.iyoan holding her	ana'vumanqoan' by her arm.	
maŋa'c. That one	witsi'qwarats bird hawk	an' he	s'ŋqwa'nun'qwat-i other (obj.) her arm (obj.)	
ana'vumanqoan' by her arm	tca'a'ik'a.i'p'īya'.		held.	
y m.a.i, "Yes,"	'a'ip'īya' said	saγwa'xucaφi. gray hawk.	imi''aq'. "You (obj.) it	uv'ai' in that case
na-ŋa'i'aiḱ-amī when you are angry,	a-χa'n'ni how	tiv'i'p'ī earth	ti ^x qa'ŋ'w'xo'.	a'iyai' saying you
aik ^x . say?"	maŋac. That one	ī'v ^x aiyauq-u then	witsi'unwarats bird hawk	an' he
a'ip'īya', said,	nī'nia-q'. "I (obj.) it	na-ŋa'i'aiḱ-anī when I am angry,	tiv'i'p'ī earth	
pa-γi'n-ax-qariχu' would become foggy;	imi' you (obj.)	ov'ai' in that case,	īŋa''a. well?"	nī'nia-q'. "I (obj.) it
na-ŋa'i'aiḱ-anī when I am angry,	qa'q'aiva-χxnti those that are mountainous	u ^x qu'mputs:tsa.i'zw'aiŋunqu' would go off in dust,		
un'ŋut. then	yu-yu'a'r'v'ŋqu', all would become level,"	ma'ip'īγ that said	anac he	caχwa'xucaφi. gray hawk.
ī'v ^x aiyauq. Thereupon	un'ts then	a'ip'īya' said	caχwa'xucav gray hawk	an' he piya'iaiv his own mother

ana'ru ^x -wa,	nī'ni	'oqi'	pa ^x qa'ḡu ^t u ^z ni	sa'a'va'ni
to her,	"Me	(past)	they kill me,	shall boil
				me

ma-n ^o 'q ^u	nḡwī'aiy ^z ni.	ī'v ^w aiyauq ^u	su'q ^u c	maḡa'c
all (obj.)	my body (obj.)."	Then	one	that one

pīra'īya-ḡ	tō'tō'p ⁱ nap ⁱ ḡa'.	ma-n ^o 'q ^u -uaq ^u am'	ma-m'a'utsī
her arm	pulled out.	All (obj.) it they	woman (obj.)
(obj.)		2	

aḡ	nḡwī'aiya-ḡ	na-va'i'pīḡai'qa'am'.	uḡ'ḡumixtsīa'qa'am'
she	her body (obj.)	they 2 divided it.	They 2 after having
			done it

maḡac	witsī'ḡḡwarats	aḡ	pa'qa'ḡu ^p īḡaiyaḡ	saḡwa'xucavi
that one	bird hawk	he	killed him	gray hawk (obj.)

aḡ.	ma-n ^o 'q ^u uaq ^u	uḡ'ḡuts	nḡwī'aiya-ḡ	ma-m'a'utsī
he.	All (obj.) it	then	her body	woman (obj.)
			(obj.)	

aḡ	nḡwī'aaxaiḡaina-ḡ	co'p ⁱ ar'uiḡum ⁱ ts	u'ḡcun ⁱ aḡ ⁵⁰
she	that she had had	after having gathered	as had been
	as body	together	before her

naya'pⁱa-ḡ^tuipⁱḡa'.

caused to appear.

maḡac	uḡ'ts	piya'ḡ	aḡ	saḡwa'xucavi
That one	then	his mother	she	gray hawk (obj.)

sa'a'p ⁱ ḡaiya-ḡ.	uḡ'ts	tiv ^w i'p ⁱ	o ⁿ o't ⁱ a'c ^a ḡḡqu
boiled him.	Then	land (obj.)	when it dawned
			early

tu ^x u'mpai'	paiya'm ⁱ an ^a ḡḡw	qo'x ^a p ⁱ ḡain ⁱ	ma-va'anti
sky (obj.)	coming from	was noise as of	being on
	vault	flapping wings,	that (obj.)

uḡ'ḡuts	pamp ⁱ n ⁱ	wiḡa'ava ⁱ nti	ta-vi'p ⁱ ḡa'.
then	bucket (obj.)	being at edge	lit.
		(obj.)	

qa'p ⁱ ḡa'	mava'an	'ai',	nī''	pa ^x qa'x ^o iva'ḡw
Sang	on that	it	"I	shall go and kill
		(obj.),		him

witsi'qwaratsi bird hawk (obj.)	uŋwa, he,"	a'ip-ŋya'. said.	maŋac. That one	ŋ'v'aiyauq-u then
piya-ŋ his mother	aŋ she	a'ip-ŋya', said,	qima'ŋaiac-uru' "Stranger (obj.) (inter.) you	aik. say
imi'xīmanwənti' being strange to you (obj.)		pa [*] qa'xw'oitet [*] xa [*] xa'. claiming to go and kill?"	qa'teu "No,	ma'ik-ani that I say;
qwa'c-utczni he (past) me	nŋ'ni me	pa [*] qa'q-w'a'ŋuni. kill me off."		uŋ'ŋuts. Then
qa-m'xan: jack-rabbit camp (obj.)	'ai' it (obj.)	'u'rainUpi'ya'. went towards it.	'aik-w "Oh!	saŋwə'xucav:tcan gray hawk us
uŋ'vitei', comes to attack,"	a'ik [*] Apīya' said (pl.)	qa-m'xan'ŋantim' those having jack- rabbit camp		mantə'n'nts. running off.
maŋa'c-ampa Only that one	witsi'uŋwarats bird hawk	aŋ' he	na-va'c-u without concern	qa-'avip-ŋya' lay and sang
piŋwa'ia-v his own wife	aŋ she	aŋa'ŋwa'a. with her.	maŋac That one	caŋwa'xucafi gray hawk
ma-nə'arup-ŋaiyan' jumped at him in order to hold down,	i'yat-i in vain	ma-nə'arup-ŋya'. jumped at him in order to hold down.		uŋ'ŋumit's. After doing so
maŋa'iac-u that one (obj.)	ma-m-a'utsi woman (obj.)	aŋ' she		tea'a'ip-ŋaiyan'. took hold of her.
naŋwa'i'a'cuana'amŋ Both they 2 her		nari'tsan'wap-ŋaiyan'am'. they 2 tried to jerk her away from each other.		uŋ'ŋuts. Then
maŋa'c-u that one	saŋwa'xucav gray hawk	aŋ' he	qa'sa'vuma-ŋaŋi with his own wing he	'aŋa'v'a-ŋit-i' being over him (obj.)
kwi'pa'p-ŋya' struck,	tə'tsi'a-ŋa his head (obj.)	wi'p'i't-kinUpi'ya'. grazed.		'a-ri'k-i "Almost,

pa-vi'tn my elder brother,	cua'φA ^x qanuntsant'i. you have nearly killed me."	i'v ^w aiyauq-u Then	piya'm their mother
am' they	nant'n'anwituγwa-m' in different directions them	tiw ^w i'naxanup ⁱ γa'. led away.	m ^w im'ntcu' "You (pl.) (inter.)
ank ³ do so	na-γi'm-anunuc-u, strangers to each other you?"	a'ip'iγa'aim' they 2 said	wa'm-a-caγw ⁱ tsuηw two old women
tuwα'tsuηwα'a'mauφ on their own sons	tca'a'i ^k a.i'. while holding on.		
qwaia'ηqwa'patcuatca'x-qanumi On the other side (past) you (pl.) it		to'mγ'unun-t' make rumbling noise	
nana'ηq ^x Aqaitcua'q-anw ⁱ . you (pl.) (inter.) hear it?			

TRANSLATION.¹⁹

At that place they had a camp for the hunting of jack-rabbits. Now a certain one among them gave his wife a beating, and then that young woman ran off towards the mountain. There Gray Hawk was dwelling on a snow-covered peak, and with him was his mother. And then that Gray Hawk went off in yonder direction and there, right in the middle of the mountain, he found the woman. He returned with her to his house.

Then those who had a camp for the hunting of jack-rabbits began to miss the woman, and they called upon the white-breasted one²⁰ (to find her). Then that one, starting from the edge of the land, looked all over it; only that mountain peak there was left. When evening approached, (he returned and) arrived where were those having a camp for the hunting of jack-rabbits. "I have not seen her," he said; "only that snow-covered peak is left," said the white-breasted one. In the morning he went off to look over the snow-covered peak and on it he found the woman whom Gray Hawk was having as his wife. He started back home over his former way towards the camp for the hunting of jack-rabbits. "What do you all say that you will do to him?" said he. "With Gray Hawk, him who is not easily to be overcome, dwells that woman. What, then, will you all do to

him?" said that white-breasted one. (Then someone said,) "Let us call upon Sparrow Hawk!" "All right," said they, and called upon that Sparrow Hawk. To him they said, "Go ahead! lead the woman away from Gray Hawk. After you have done so to her, you shall have her as your wife," said they who had a camp for the hunting of jack-rabbits.

Then there in the doorway Sparrow Hawk was sitting and kept singing, "What say you all that you will do to that Gray Hawk, him who is not easily to be overcome, who has great power? Will you slay him?" said he, as he sat there in the doorway. Only that body of his is doing so, sitting and singing, but his soul went off and arrived at that mountain peak where his elder brother was. Then, upon arriving, he took hold of the woman and said, "She here is mine, having been given to me for a wife. Do you, then, without saying anything, give her up to me?" "I shall not give her to you; she is mine, having been taken up by me for a wife," said Gray Hawk. "Do not say that, say I, but quickly let her go! She is mine, having been given to me for a wife, that is what I say." "But she is mine, having been taken by me for a wife. Why, then, shall I give her up to you?" "Without saying that, quickly let go! Otherwise I shall slay you," said Sparrow Hawk. "All right, by no means shall I let her go. I do not care if you kill me," said Gray Hawk, as he held her by her arm. That Sparrow Hawk was holding her by her other arm.

"All right," said Gray Hawk. "If you are angered, in what way would the land appear, say you?" And then that Sparrow Hawk said, "When I am angered, the land would become filled with fog. And as for you?" "When I am angered, the mountains would all go up in dust, then all would be a level space," said that Gray Hawk. And then Gray Hawk said to his mother, "Should I be killed, you shall boil all of my body." And then he wrenched off one of (the young woman's) arms. And between them both they divided her body, (each pulling her to himself). After they had done so, that Sparrow Hawk killed Gray Hawk, and after he had gathered together all parts of the woman's body, all that had formed her body, he caused her to appear as she had been before.

Then that mother of Gray Hawk boiled him. Then, when it dawned upon the earth, from the sky was heard a noise as of flapping wings, and on the rim of the bucket (wherein he had been boiled) he lit; thereon he sang, "I shall go and slay Sparrow Hawk," said he. And then that mother of his said, "Do you speak of a stranger, of one

who is no kin of yours, since you talk of going to kill?" "No, that is what I say; (but) that one killed me." Then towards the camp for the hunting of jack-rabbits he proceeded. "Oh! Gray Hawk comes to attack (us)," said those having a camp for the hunting of jack-rabbits, as they ran away; but that Sparrow Hawk lay with his wife, as though nothing were happening, and sang. That Gray Hawk swooped down upon him to hold him down, swooped down in vain. After doing so, he caught hold of that woman; both of them tried to tear her away from each other. And then that Gray Hawk struck above him with his wing, but merely grazed his head. "Nearly, my elder brother, did you kill me," (said Sparrow Hawk). And then their mothers led them away in different directions. "Do you act as though you were strangers to each other?" said the two old women, as they held on to their sons.

Did any of you hear something make a noise on the other side?²¹

6. COYOTE SETS THE PARTURITION CUSTOMS.

cina'ḡwaviyaɣw	aŋa	m'α'va'	qan'ḡa'	pinwa'ḡ	aŋ
Coyote, it is	he	there	dwelt,	his wife	she
said (past),					
aŋa'ruɣw	a'ip'ḡa',	cii'xanqixw'ain'	'a'ic'itcuv'at'pŋ		
to him	said,	"Go to get squaw-	being about to make		
		bush twigs for me	gathering-basket I		
aik ⁵¹	ymα'nti'.	y'mai,	a'ip'ḡa'	cina'ḡwafɪ.	yn'ḡuts
say	being there-	"Yes,"	said	coyote.	Then
	from (obj.)."				
o'xpa'ḡqw'aip'ḡa'	cii'v'wimp'ḡaiyauv	'u'ra'.	tiv'ḡ'te'		
went off in	his own squaw-bush	towards it.	Very		
yonder direction					
miα'n'ḡ	yni'n'nip'ḡa'	nanqa'p'ḡa'	qa'p'i'.	'a'ik'w,	
far distant	was doing	heard	singing (obj.).	"Oh!"	
	along				
a'ip'ḡa'	cina'ḡwafɪ,	pua'ru'a'iyuruαn'ḡzain'ḡ	cu'wαru'ani		
said	coyote,	"Seems I am getting	almost		
		supernatural power,	(inter.) I		
nαn'ḡ'e'i'	nari'v'wi	puα'xant	ḡḡwari	nḡ'ḡi.	
dream,	already	medicine-man	am	I."	

ĩ'v ^w aiyauq·u Then	nanqa'tsanjwĩn'p-ĩya' stood and listened,	qatcu''uq' not it	nanqa'p-ĩya'. heard.
ĩ'v ^w aiyauq' Then	pa'ya'in ^s qwi'p-ĩya' started off,	un'thut then	nanqa'p-ĩyai'cuq-w again heard it,
tura'c'kwəp-ĩya'ic·u. again stopped.	un'thut Then	nanqa'tsanjwĩn'p-ĩyaic·u''q·w again stood and listened to it,	
'a't·nanq ^s p-ĩyaik· heard it well	ǝ'v ^w aiyauq' then	qa'·q'·pi'. singing of many (obj.).	nĩm'' "We
an'k'a- ⁵² are doing	kwi'mu-''rəntk'am'ta'ya', ⁵³ journeying in order to eat people,"		a'ik·ap-ĩya' said (pl.)
qa'm'ma'ya singing along	tu'γumpapaiya-'aruq' beneath sky-vault	nənts'k'amta'ya' flying along	ma-m-u'c' those
ǝva'n-anqanw geese	əm'. they.	waa'n-ıya'-vunw Two chiefs	am' they
			nan't'naq-wəya'ya'- at both ends of it
maxqam they	wĩn't'm-ıap-ĩya'. stood while journeying.	cina'hwav Coyote	an' he
			pĩn't'k-aip-ĩya'aim'. saw them.
ǝ'v ^w aiyauq-w Then	a'ip-ĩya', said,	nĩ''ı "I	ma-n-ǝ'q'-woq'. all (obj.) them
			qa-n't'ı-rı'ai' camp-places (obj.)
pa'p-a-γanti' spring-having (pl. obj.)	qa'q'aiva-ntsıγanti' mountain-having (pl. obj.)		mĩm''a-ntsıγanti' divide-having (pl. obj.)
kwi'kwi'tcuva'tetci' knoll-having (pl. obj.)	pa-va-'n'nəantsıγanti' valley-having (pl. obj.)		ma-n-ǝ'q·u all (obj.)
nunwı'ai'yaq-w their people (obj.)	pu'tcu'tcu'wai'yıq-w. know them.	ıv''an Go ahead (pl.) me	un'thuts. then
nĩ ⁵⁴ I	na'up-an like self me	ma-m-a-'nı make (pl.) me,	nĩ'hum I you
			un'thuts. then
			mǝj'mpa-hum', shall lead you,"

a'ip'īya' cina'ḡwaḡi. 'an'anj a'ik'³ cina'ḡwaw an',
said coyote. "What he say coyote he?"

a'ik'pīya' nari'v'ḡnuq-waxa'. ma-n-ḡ'q-oya-q' pu'tcu'tcu'yar
said (pl.) while asking each "All (obj.) them, knowing
other. (he) says,

a'īyan 'aik'³ uru'ac' tiv'wī'p'ī' pu'u'rainan⁵⁵ ḡni'na.
that he say them lands (obj.) whither our doing.

maḡa'c' ḡv'waiyauq'u nta'vḡ'wa-m' an' a'ip'īya',
That one then their chief he said,

im'p'w'ian a'iva m'α'ḡ' cina'ḡwaw an' qa'tcu 'a'iyunwai't'im'
"Let him shall that coyote he, not being good
say (neg.);

maa'it'ḡk'tiv'w-a-ḡaranḡwa.
he will cause us to be found out."

cina'ḡwaw ḡmu'ḡqwa-x' NU'qw'ḡm'miap'īya' wa'a'ḡipax-pīya'.
Coyote moving under ran along, shouted while
them journeying.

'aa'ik-w, a'ip'īya' nta'vḡ'wa-mī, an'ḡzaianaranḡwa
"Oh!" said their chief, "so doing he us

maa'it'ḡk'tix'qw'aiva. ḡv'w'ḡanaranḡwa na'p'antuḡwa ḡ
will perhaps cause to Let us him together him
be caught.

wī'c'amamaxava-ḡ', a'ip'īya' nta'vḡ'wa-m'. tiv'wa
shall give him feathers," said their chief. Down

ḡni'ḡut' a-ḡa'vantux-w yuwα'k'ipīya' cina'ḡwaw'.
then on to him flew down (pl.) coyote (obj.).

cina'ḡwaḡi na'q'tuḡq'pīya.⁵⁶ wī'c'amamax-pīyaiyan
Coyote dodged several times. Gave (pl.) him feathers

na'p'antux-wa cina'ḡwaw' a'ik'pīya', ḡv'w'ḡca'a nantsi'q'u
together, coyote (obj.) said (pl.), "Go ahead! fly off

maḡi av'tetci' a'o'ra' ma-m'a'i ḡni'ḡuts' paiy'ḡumpa'.
that little ridge towards from on then shall return."
(obj.) (obj.) it, that

ʏ'mai, "Yes,"	a'ip-ĩya' said	cina'ɲwaɸɪ coyote,	nɔntsɪ'q-upĩya flew off,	a-vɪ'tɛtɕɪ' little ridge (obj.)
qwaia'ɲqwɔp' beyond	nɔntsɪ'p-ĩya'. flew.	an'an "That I	'aik-ʔ, say,"	a'ip-ĩya' said
nɪa'-vɯ'wa-m'. their chief.	um'ɔ'nɪva-nt "About to be doing thus	ɣwaru'' he is	m'ɔ'ɲa that	cina'ɲwɔv coyote
an' he,	qatcu'raɲwa not us	tɪv'ɪ'tsɪ:ɣava-ɲ'wa'it-ɪraɲwa. being about to obey (neg.) us."		cina'ɲwaɸɪ Coyote
qɔ'nɪpĩya came back	a-vɪ'tɛtɕɪ' little ridge (obj.)	mana'ɲqwpai'yɔq-w from its other side,		'a-mu'ɸa at them
pɪ'tɛpĩya'. arrived.	ɔ'v'aiyauq'. Then	maɲac. that one	nɪa'-v chief	an he
qatcu "Not	nɔntsɪ'n'ɪva-ɲwa' shall be flying around	nɪm'ɪ'ɔax-tux-wa around us,		qatcu not
wa'a'ɲɪva-ɲwa' shall shout,	qatcu not	qa'-va-ɲwa' shall sing	pa'a'n'ɪ. loud.	ʏ'mai, "Yes,"
a'ip-ĩya' said	cina'ɲwaɸɪ. coyote.			
ma'n-un-ɪ All	ya'-c-ɲup-ĩya' started to fly	tuɣu'mpai sky (obj.)		'aura'. towards it.
tɪ'v'wa Westward	ɲnts. then	ya'-c-pĩya' flew (pl.)	pu'u'raiv whither	ɲnɲ do
			their own	u'u'ra'. towards it.
cina'ɲwɔv Coyote	an he	a-m'ɔ'ax-tux-w ⁵⁷ around them	nɔntsɪ'vurup-ĩya'. flew hither and thither.	
ɪ'v'aiyauq-w Then	a'ip-ĩya' said	nɪa'-vɯ'wa-m', their chief,	wɪ'ci'aia-ɲaraɲwa "His feathers (obj.) we	
ɔva'q-an-ɯmpa-c. shall again pull out (pl.),		maa'it-ɲk'tiv'a-ɲaraɲw he will cause us to be found out	uru'ac. that (obj.)	anɪ'ɣa'. doing."

o'v ^w aiyauq·an'	tcac'a'p'·i'ya'am'	tu'yu'mpapaiya'· ^a va·ntux·w	
Then him	they took hold of	at sky-vault,	
wi'st'aiya·ŋ	o'va'q'anup·i'ya'.	cina'ŋwaw	an' p't'cu'·amī
his feathers	took off (pl.).	Coyote	he downward
(obj.)			
cu'r'urup·i'ya'in·t'	tiv'w'i'p·uv'·a·nti	kw'i'pa'p'·i'ya'	ta'pa'c'p'i'γ
made noise of	being on ground	fell,	lay senseless,
whizzing,	(obj.)		
unt'ŋuts·	pina'ŋqwa	cuwa'p'itc'p'·i'ya'.	sa'a'p'·i'
then	soon	came to.	Mush (obj.)
p'ŋn'k'·aip·i'ya'.	a'ik·w,	a'ip·i'ya',	tīγ'i'vuts·ŋwun'·ani
saw.	"Oh!"	said,	"my friends, it seems,
sa'a'm·amax·qaini,	a'ip·i'ya'	ti'qa'xai·w.	
have given (pl.)	said	while eating it.	
me mush,"			
pinaŋqw	o'v ^w aiyauq·	ti'qa'm·au'p·utsiq·w	ci'p'i'·γiru-
Soon	then	having finished	felt like
		eating it	
tca'q·aip·i'ya'in·t', ^{ss}	maa'inip·i'γ	unt'ŋuts·	tō'tsi'va·nti·α·fi.
cold thrill going	touched	then	being at his own
through head,			head (obj.).
'aa'ik·w,	a'ip·i'ya'	cina'ŋwa·fi,	tcō'p'i'k'·ar'·on
"Oh!"	said	coyote,	"brains (obj.)
			(inter.) I
unt'k'·a'	ti'qa'·za',	a'ip·i'ya'.	pi'p't'a'n'·t'·γax·p'i'ya'.
was indeed	eating?"	said.	Tried to vomit.
doing			
na·ŋa'i'·aip·i'ya'	cina'ŋwa·fi,	i'v'·in	naŋwa'x·pa·mpa'·amī.
Was angry	coyote,	"Let me	shall follow their
			tracks."
tiv'·a'im'·m·ap·i'ya'	cina'ŋwa·fi	'a·vi'·ŋupax·p'i'ya'.	pinaŋq
Traveled west	coyote,	passed night after	Soon
		night on journey.	
o'v ^w aiyauq·	naŋqa'p'·i'ya'·aimī	qa'·m·a'·nam'.	cina'ŋwaw,
then	heard them	their singing	"Coyote,"
		while moving along.	

a'ik'pīya, said (pl.),	u'v'wa'η "there she	nuyw'iraxwōp'a' right among people	a-vi' lie;	ma'm'a''utē woman	
uη' she,	imi' of you	uηwa she	'a'c'untuina''mi. your liking.	u'mai, "Yes,"	a'ip'īya' said
cina'ηwafī. coyote.	'ava There	'arī'ac' that (obj.)	qan't'p'ī former camping place (obj.)	'ava there	p'tetxw'aip'īya' went and arrived
pu'ca'zaip'īyaian' looked for her	mam'a''utsi' woman (obj.),	uηt'zaic-uη' so doing her	maa'ip'īya'. found.		
axa'n'tva'ηan "How shall I her do	u'v'wai', then?"	a'ip'īya' said	cina'ηwafī. coyote.		
uηwa''vantīγwa'ηupīya' Got on top of her,	saxwt' ai'anjw her stomach (obj.)	uv'wa''an' on it	wīwī'n'īxup'īya' began to stand stamping.		
uηt'xau' uηw So doing to her,	wī't'k-upīya' fell out	maηa'c' that one	īηa''pīte baby	an'. he.	
axa'n'tva'ηan "In what way shall I do to him	uv'wai', then?"	a'ip'īya' said	cina'ηwafī. coyote.		
ī'v'aiyauq' uηwa Then him	yī't'k-īpīya' aiηwa swallowed him,	paiy't'k'pīya came back	'u'ra towards it		
tiv'et'p'uaiaufī. his own country (obj.).	a-vt'ηupax-pīyaic-u Again passed night after night on journey,	saxwt'a' φa'qa'ηqīpīya'. had stomach-ache.			
ma'm' "In that way	un'tvā-ntī being about to do	mam'a''uts', woman,"	a'ip'īya' said	cina'ηwafī. coyote.	
ī'v'aiyauq' Then	qumu'ntuaxīpīya'. heated stones on fire.	uηt'humīts' After doing so	wa'a'p'ī' of cedar		

pa'pa'ranqai limb (obj.)	o'ma on it	pīrī'rip'īya hung on;	unt'x'unw while he did so	īna-'pīte baby
anj' he	wī'ī'k-up'īya'. fell down.	ī'v'aiyauq'. Then	m'w'ē't'ayan't' when at consider- able distance	
qu'qwa'īnaγw'a'īnup'īya'. went to get armful of wood.		pī'tcip'īya'. Arrived,	na'a'it'ip'īya'aik-w caused it to burn;	
qumu'ntīarīqwainaφī his own having heated stones on fire	uv'w'a''a'z on top of it	a-v'p'īya'. lay,	yu't'uitcī' being warm (obj.)	
pa-i water (obj.)	ivī'p'īya'. drank.	unt'īuts. Then	tsī'q'un'wanumpup'īya made hair-scratcher,	ym with it
unt'īuts. then	nantsī'x'qun'ap'īya'. scratched himself in hair	ī'in. "In this way	unt'vā-ntr being about to do	
ma-m'a''uts. woman	nīntu'anqīn'uts, having given birth to child,"	a'ip'īya'. said	cina'īwafī. coyote.	

TRANSLATION.²²

Coyote, it is said, was living there. His wife said to him, "Go and get squaw-bush twigs for me, who am going to make a gathering-basket, I say, out of them." "All right," said Coyote, and then he journeyed off in yonder direction towards his squaw-bush. He was very far away (when) he heard singing. "Oh!" said Coyote, "it looks as though I am going to be a medicine-man; perhaps I am going to dream.²³ Already I am a medicine-man." And then he stood and listened, did not hear it. And then he started off. Then he heard it again, stopped again. Now again he stood and listened to it; this time he already heard well the singing of many: "Thus we do, traveling in order to eat people," said they, singing along under the sky, those geese, as they flew along. The two chiefs stood at either end of the line as they travelled along. Coyote saw them, and then he said, "Of all the camping places—those with springs, those with mountains, those with divides, those with knolls, those

with valleys—all their people I know. Do you, then, make me into one of yourselves, and I shall lead you," said Coyote. "What did Coyote say?" said they, asking one another. "He says that he knows all those lands towards which we are going." That chief of theirs then said, "Let that Coyote talk, he is not a good one. He will cause us to be found out."

Coyote ran along under them, shouted as he went along. "Oh," said their chief, "in doing so he might cause us to be found out. Let each one of us give him feathers," said their chief. And then down on to Coyote they flew. Coyote kept dodging. Each one gave him feathers; they said to Coyote, "Go ahead! fly off towards that little ridge, and from it, then, you will return." "All right," said Coyote, and off he flew, flew beyond the little ridge. What did I say?" said their chief. "That Coyote will always be doing thus, he will not obey us." Coyote returned from the other side of the little ridge, arrived where they were. Then that chief said, "You shall not keep flying around us, you shall not yell, you shall not sing out loud." "All right," said Coyote.

All set off flying towards the sky; westward, then, they flew off whither they were bound. Coyote flew back and forth around them. Then their chief said, "Let us pull out his feathers. By doing that (which he is doing) he will cause us to be found out." And then they took hold of him under the sky and pulled out his feathers. Down came Coyote, making a whizzing noise; he fell upon the earth and lay senseless. Then, after a while, he came to. He saw mush. "Oh!" said he, "my friends, it seems, have given me mush," he said, as he ate it.

Then, after a while, when he had finished eating it, he felt as though a cold thrill went through his head; and then he touched his head. "Oh!" said Coyote, "is it my own brains that I have been eating?" said he. He tried to vomit. Coyote got angry (and said), "Now I will follow in their tracks." Coyote journeyed westward, he camped several nights on his way. Then, after a while, he heard them as they moved along singing. "Coyote," they said, "there in the midst of the people lies the woman whom you like." "All right," said Coyote. There at that old camping place he arrived. He looked for the woman and, in so doing, found her. "What, then, shall I do to her?" said Coyote. He got on top of her, stood stamping on her stomach. Just as he did so, that baby fell out.

"What, now, shall I do with him?" said Coyote. And then he

swallowed him, and he turned back towards his own country. Again he camped several nights on his way; he had a stomach-ache. "In that way will it always be with a woman," said Coyote. And then he heated stones on the fire. After doing so, he hung on to a cedar limb; as he did so, the baby dropped down. Then he went off to a considerable distance for an armful of wood. He arrived, built a fire of it. He lay on top of the bed made of rocks that he had heated; he drank warm water. Then he made a head-scratcher and scratched his head with it. "In this way shall it be with a woman when she has given birth to a child," said Coyote.

7. THE THEFT OF FIRE.

m ^w α'va'	qa mi'ḡan'aḡaip-īḡai'tuai'	cina'ḡwaw	an
There	people had jack-rabbit camp,	coyote	he
aro''ap-īḡa'	ni'a-vuḡ'wa-mī.	qa-mī'ya'ik-ḡpīḡa.	
was	their chief.	Hunted (pl.) for jack-rabbits.	
umu'v ^w antuḡw	uḡi'ḡuts	maa-'ḡī	tuḡu'ḡwḡp-īḡa.
On to them	then	thing	uv'wa'
			There
			fell down as from sky.
uḡi'ḡuts	ma-n-u'n:t	nara'q-witcump'pīḡa.	imp
then	all	gathered together.	aro''a,
			is?"
a'ik-ḡpīḡa.	ī'v ^w aiḡauq'	sna'ḡwaw	a'ip-īḡa,
said (pl.).	Then	coyote	ī't'tc'
			"This
qu'nan:t	nayava'i'	miyo't'īm-ananḡwa	na'a'intī
like fire	seems,	from far distant place	burning (obj.)
			umant being from it
aro''a.	tḡ-ḡwa''	'aroam:t'	quna''ap'ai'
is.	We	are wont to be	fire (neg. obj.)
taḡwa'i	ar	na'a'it-uik-anaranḡwa.	uḡi'ts.
of us	it	our causing (pl.) to burn.	Then
			ta'ḡwa
			we
ti'qa'q-anaranḡwa	sa'ḡqaḡoóq-w	ti'qa'q-amī.	tiv'ḡts.
our eating (pl.)	when it is raw	always eat (pl.).	Very

'a'iyuxuwaq'.	'i'tc:araŋwa	qu-na'i'	piv ^w a-'ntim ananqwa-q.
it would be	this (obj.) we	fire (obj.)	from being where it
good			
un'i'ηuqwaina	ta-ηwa'i'yaq-w	mam-a'aik [*]	'a'iyuxu-p.
having done	of us it	find (pl.).	Good would
ur	uru'a'i'	ta-ηwa'i'	ti'qa'q-anaraŋwa
it	is	of us	our eating (pl.)
			qwa'st'it'uiḡ-a-q-ɔ-
			when it is cooked,
waq [*]	ti'qa'q-aχua [*] qaraŋw	uru'aχu'	su''aiyuxu-p-ṭi,
	when we eat (pl.) it	would be	would very good,"
a'ip-ṭiya'	cina'ηwaφi.	m ^w a'a'va	n-ara'q-om'qa-'yuc-u
said	coyote.	There	as were still gathered
			(pl.) together
sina'ηwav	aŋ	a'ip-ṭiya,	ṭiv ^w 'aq [*]
coyote	he	said,	"Go ahead,
			it
			there being
			it
tuγumpapaiya-'m-aiyu	pṇt'k'aiχw'a'iu	pṇma'nanqwa-q.	ur
from sky-vault	go in order to see	wherefrom it	it
'i'tci'	tuγu'wina-q'.	maŋa'iac.	aŋa'ruχw
this	it falling down	That one	to him
(obj.)	from sky."	(obj.)	maa'ivātcaiya-tci
			chicken-hawk
			(obj.),
imi'	'aro'' ^s	nonts'i'n'ivātɕ.	a'ip-ṭiya'
"You	are	being wont to	said
		fly around,"	cina'ηwaφi.
			coyote.
'y'-mai,	a'ip-ṭiya'	maa'vatcaiya-tɕ.	ṭiv ^w aiyauq [*]
"Yes,"	said	chicken-hawk.	Then
nonts'i'k-upṭiya'	tuγu'ntux-w.	un'i'ηuts	un'i'ηuts.
flew off	upward.	Then	having so
			done
ṭiv ^w 'p-ṭi	'ava'a-x-i	qwaui'	nonts'i'p-ṭiya'.
earth	over it	off	flew.
(obj.)			mava'iyun-t
			From a
			distance
un'i'ηuts.	wa'q.	am-u'uraic-u	paiy'i'ηupṭiya'.
then	hither	towards them	returned.
		again	

ĩv ^w aiyauq [·] Then	cina'hwav coyote	a'ip'ĩya, said,	ĩv ^w ĩ'ca' "Go ahead,	i'm you
A'ta'q'ots. crow	nontsi'q [·] fly off	tuɣu'ntux-w. upward."	u'mai, "Yes,"	a'ip'ĩya said
A'ta'q'ots. crow.	uñi'ñut. Then	nontsi'k-upĩya flew off,	uñi'c. in that	ani'ɣw'aip'ĩya' went and did, same way
tiv ^w ĩ'p-ĩ earth (obj.)	mava'a-x-i over that	nontsi'ɣw'aip'ĩya. went and flew.	uv ^w a'-aiuc-u From there again	
waq-i hither	mñni'c-ipĩya turned around	wa-q. hither	umu''ura toward	umu'φ at them
			pt'c'pĩyaic-u again arrived.	
ma-n-ĩ'n-i All	wĩw'c'-ya-ɣantim' having feathers (pl.)	tu'p ^w i'p'ĩya' were used up,	ma-ña'c-amp only that	
uv'ai' then	pa-ɣĩ' fish	añ' he	piya'i'pĩya'. was left.	cina'hwav Coyote
			a'ip'ĩya, said,	
imi'ntcu' "You (inter.)	aru''a are	wĩ'c'a-ɣant having feathers	uñi'ts. then	nontsi'va'ts. being about to fly.
ĩv ^w ĩ'ca' ^a Go ahead	nontsi'mma'qin'wa', try to fly,"	a'ip'ĩya' said	cina'hwav coyote	
aña'ru-x-wa. to him.	u'mai, "Yes,"	a'ip'ĩya' said	pa-ɣĩ' fish	añ'. he.
			uñi'ñuts. Then	
tuɣu'ntux-wa skyward	nontsi'q-upĩya'. flew off.	cina'hwav Coyote	a'ip'ĩya', said,	
pĩ'pĩ't-naiya-ñ. ^{58a} "Follow (pl.) him with your eyes."	ma-m-u'c-uaña Those him	pĩ't-map'ĩraiyaña followed (pl.) him with eyes		
tuɣu'mpaiya-ñ sky (obj.) he	a'a'ura' towards it	tĩ'iyañ' up he	nontsi'ɣuañ' as he flew,	uñi'tsañ' then him
ma-m-a''añt'p-ĩraiyañ'. (pl.) caused him to be lost.	ma-va There	uñi'ñuts. then	mantcu''aik'-qai- waited (pl.) for him,	

p'īyaian'	pina'ηqw soon	unt'ηuts then	pi'tc'pīya. arrived.	iv'w'i'n-īya'a "Go ahead quickly
tint', tell,"	a'ip-īya', said,	pīnt'k'ai'k'ai'namī, "what you saw,"	a'ip-īya' said	cina'ηwafī. coyote.
iva'tc' "Far off	tiv'w't'p-ī ⁶⁰ of land	qīηwa'va-ntī being at edge	na'na'aintcīni' like burning (pl.)	
pīnt'ē'ūq'a, looks some- thing,"	a'ip-īya' said	pa-γī' fish	an'. he.	ani'an "What I say?"
a'ip-īya' said	cina'ηwafī. coyote.	iv'w'ī'raηwa "Let us	qu-na'ī fire (obj.)	'ōai' it (obj.)
ya'm-tava'aq-w shall go (pl.) to fetch it	ūmu'ηwantux-w away from them	ūm'ac-ū them	quna'q'axantimī'aq-w. having (pl.) it as fire.	
t'itc This	arō'ami' is wont to be	qa'tcu not	qu-na''ap-α (real) fire (neg.)	ta-ηwa'ī of us
na'a'it-ūk-anaraηwa, which we cause (pl.) to burn,"	a'ip-īya' said	cina'ηwav coyote	an'. he.	γ'mai, "Yes,"
a'ik-āpīya' said (pl.)	ma-n-ū'n-t'. all.	iv'w'ī'raηwaxa'a "Let us, then,	qu-na'ī fire (obj.)	'ōai' it (obj.)
ya'm-tava'aq-w. shall go (pl.) to fetch it."				
ma-n-ū'n ⁶⁰ All	unt'ηuts then	ta-va'ī sun's	yaa'ūq-win setting	u'u'ra' towards it
poru'q-ūpīya'. started out (pl.).	cina'ηwaviyanamī Coyote he them	moi'm'map-īya' led along,	qwa-v'ī'ūpax- stopped to camp	
pīya. (pl.) while traveling.	u'v'wai At that place	a'ip-īya' said	cina'ηwafī, coyote,	iv'w'ī'ca' "Go ahead! you

mo't'utcats· humming-bird		tuγu'ntuxwa upward	nontsi'k·u fly off,	uñ'ñuts· then
na'a'int burning	ur it	pñi'k·aiγwa'a. go and see."	'a'ijumix·qa'anw After he had said so	tuγu'ntuxw upward
maña'c·u that one	mo't'utcatc humming-bird	añ' he	nontsi'k·upīya'. flew off.	qa'tc·u Not,
uñ'ñutsic·ampa although having so done,		pñi'k·aip·tä'aik·w saw (neg.) it,	pi'p'tc·pīya'. arrived back.	mañac· That one
o'vaiyauq·u thereupon		cina'ñwav coyote	añ' he	a'ip·īya, said, "Go ahead!
i'mi you	pa·γi' fish	nontsi'q·uc·u fly off again	tuγu'ntux·wa upward."	mañac· That one
o'vaiyauq·u then	pa·γi' fish	añ' he	tuγu'ntux·w upward	nontsi'k·upīya' flew off,
pinanqw soon	uñ'ñuts· then	pi'tc·pīya. arrived.	uñ'ñuts Then	a'ip·īya', said,
tea·χi'p·aq·w "It near	aiv ^w now	uru''a, is,"	mañac that one	pa·γi'·añ'. fish he.
ī'v'aiyauq·u Thereupon		poru'q·upīyaaic·u again set out (pl.),	qwa·v'ñupax·pīyaaic·u. again stopped to camp (pl.) while traveling.	
su'tcaγip· Very near	ī'v'aiyauq· thereupon	uru''ap·īya' was	mañi'c·u that (inan.)	qan'aγant provided with houses
ar it	pu'u'raiyam whither they	'an·t'n·a·mī. their so doing.	mañac· That one	ī'v'aiyauq· thereupon
sna'ñwav coyote	añ' he	a'ip·īya', said,	m''i'mi "You (pl.)	ma·n·u'n·t' all
				qanq'a·ni each house (obj.)
o'n·auq·wa among them		ñm''i'ixw·aiva'. shall go and arrive	nt'zain·t' I also	nia·'avt chief's
				uñwa he

qan'vaaŋwɪ	pi'teɣwa'aiva'.	ʊn't'ɲuts	mʷɪmɪ	mama'x-piɔɔɸi
in house	shall go and	Then	you (pl.)	what has been
	arrive.			given to
				selves (obj.)

qatco''oq-w	ma-nɔ'q'oq-w	ti'qa'q-ava-ŋwa'a,	a'ip-ɣ̃xa'
not it	all of it	shall eat (pl. neg.),	said

maɲac	cina'ŋwav	aɲ'.	um'a'nti'	taɲa'na-χ't'k-waɸi
that one	coyote	he.	"Being	into own knees it
			thereof (obj.)	

mara'ŋʷkava.	ʊn'ts:tsaɲwa	cu'it-uɣwanum'ac-u
shall put (pl.).	Then we	on one night

naiya'ŋwɪqɪt-uɔ'xava'	nɪ''ɪ	qɔ'cɔ'vurup'iani	i't'tci'
shall have hand-game	I	my prepared roll	this
with them;		to catch fire (obj.)	(obj.)

pa'ɣiani	p̃ma'aq-wa	wɪ'tca'q-ain	a'ma	quna'q-wɪl'va'.
my head-	to which it	having been	there-	shall take fire.
hair (obj.)		tied	with	

ta'ci'anti'	tiɣa'ix-u	qu-na'ian	'ɔai'	uv'a'a-x-i
Dawn	when appearing	my fire	it (obj.)	over it
(obj.)		(obj.)		

a'a'p-r'qova	a'ŋwai'in-i	ani'vā'	mʷɪmʷ	i'v'aiyauq
shall lean back	like sig-	shall do,	you (pl.)	thereupon
and forth	nalling			

i'pɔ-tsuni'qa'q-aiva'.	'y'mai,	a'ik-ap̃ɣa'.
will all be ready to	"Yes,"	said (pl.).
start off (for race)."		

ʊn't'ɲuts	pɔ'ru'q-up̃ɣaaic-u	tiv'a'.	uv'a'iya-ruq-wa
Then	again started off (pl.)	down.	Next to it

qa'ivav:tcɪ	uma	p̃ɪn'uɣwɪp'ɣa' ⁶¹	ta'va'i'kap't'.
mountain	thereon	sat down (pl.)	(bushes) set fire to
ridge		and watched	by several (obj.).

ʊn't'k-anumits	m̃ɪn-i's'its	uɲwa't-uk-anup-ɣa	uv'a'antux-wa
After having so	having gone	caused (pl.) to	thereon
done (pl.)	back home	rain	
	(pl.)		

ta·va'is̄kaq·a'in·aḫl.	ma·n·ḫ·n·t	untc	ari'c·u	qu'·n	ar
their own having-	All	then	those	fires	they
been set-on-fires.					

tu·γwi'navitc·pīya'.	unt'·huts·	ma·va''	yuγwi'z̄aaic·u
went out (pl.).	Then	there	again sitting

p̄oru'q·upīyaic·u	qant'ayant	u'u'ra'.	ma·va'	unt'·huts
again started off	camp	toward it.	There	then
(pl.)				

īm'·i'izw'a'ip·īya'.	cina'·hwav	a'ip·īya',	nīm'·t	'ant'·k·s
went and arrived	Coyote	said,	"We (excl.)	are
(pl.).				doing

na·va'c·u	qant'vaγḫ·ani·i'za'	tiv'·t'p·ia'ianm̄wī	u'v'·a·i
just for	visiting around in	our country (obj.)	from it
fun	houses,		

ant'·k·ani·i'xa'.	iv'·t'anūm	unt'·huts·	naia'·hwuq̄iq·anūmī,
doing about.	Go ahead (pl.)	then	play hand-game (pl.)
	us (excl.)		with us,"

a'ip·īya'	manac	cina'·hwav	an'	nta'·vamp̄aγanw̄in·ḫat.
said	that one	coyote	he	standing and talking as
				chief.

iv'·t'a·m	unt'·huts	i'mī	ma·n·ḫ·q·ḫ	a'ivaiyanwan	amī
"Go ahead	then	these	all (obj.)	my companions	they
(pl.) they					

qa·n't'anum	a'up'·a'a	nana'c·u·'yunqwaiyuc	ī'm'·ḫiva'
your houses	throughout	being just one to one	will arrive
	them	another	(pl.)

qa·n't'anum	ana'·uq·wa,	a'ip·īya'	cina'·hwav̄l.
your houses	among them,"	said	coyote.
(obj.)			

manac	cina'·hwav	an'	nta'·vun'waiya·m'	qant'·va'
That one	coyote	he	their chief's	at house

pī'tc·pīya'.	cina'·hwav̄t	an'	wa'a'·mpi	sa'a'·h̄q̄ip̄īyait'·uaiyian'
arrived.	Coyote (obj.)	he	cedar berries	they made mush for
			(obj.)	him.

cina'ḡwaḡi	tī'nti*ḡap-ṡya.	ṡv*aiyauq·u	naia'ḡwip·	ar
coyote	ate well.	Thereupon	hand-game	it

tīḡa'i'pīḡa'	sina'ḡwav	aḡ	a'ivḡaḡḡwai'aiḡṡ	naia'ḡwḡḡṡṡ-uzḡ·ḡA-
took place,	coyote	he	with his com-	were hand-game
			panions	

pīḡa.	ṡv*aiyauq·u	ma·m·u'c·	a'ik·ḡApīḡa',	cna'ḡwavin·i'
gambled	Thereupon	those	said (pl.),	"Coyote, it
with.				seems,

qu·na'i'niaraḡwa	ya·x·ikaa'i'	taḡwa'ḡwantux·wa.	qa'tcu,
our possessed	has come to	from us."	"No,"
fire (obj.)	get		

a'ip-ṡḡa'	cina'ḡwaḡi,	nṡ'mi	na·va'c·u	'an'tḡ·an·i'·i'	miya'q·a-
said	coyote,	"we	just for	are doing about	travel-
		(excl.)	fun		

ni·i'ḡa'	tivṡ't'p·ṡ	ma·va'á·x·i	nṡ'mwi	qa'tc·u	qu·na'i'
ing around	earth	over that,	we	not	fire (obj.)
	(obj.)				

wari'ḡḡwaiṡ'üm'.	nümṡ't'ḡain·i'	qu'naq·aḡantim'	mṡ'im'c·amp
being (pl.) in need	We also	having fire (pl.),	you only
of (neg.).			

ḡnt'ḡuts·	qa'tc·u	qu·nai'ni'ḡ·aiṡ'üm'.	ṡv*aiyauq·
then	not	possessing (pl.) fire (neg.)."	Thereupon

naia'ḡwip·	ar	tīḡa'i'pīḡa'	cina'ḡwav	a'ḡ	a'ivḡaḡḡwa'i'aiḡṡ
hand-game	it	took place,	coyote	he	with his com-
					panions

naia'ḡwḡḡṡṡ-uzḡ·ḡpīḡa'	tu·ḡwa'vaiyu.	ḡnt'ḡuts·	ta'ci'ḡḡḡx·u
hand-game gambled	at night.	Then	when dawn
with			came

cna'ḡwav	aḡ	o'n·tc·	an·i'p·ṡḡa	a'ik·ain·aḡṡ	qu·na'i'
coyote	he	in that	did	as he had said,	fire
		same way			(obj.)

uvṡa·'ax·	aa'p·i'ḡup-ṡḡa.	'aa'ik·w	cī'naḡwavin·i'
over it	bent back and forth.	"Oh!	coyote, it seems,

qu-na'iaranwa our fire (obj.)	qwi'va-ts being about to take	'an-i'k- ³ does,	'a'ian' it (obj.) he	qu-na'i fire (obj.)
ava'a-x over it	'aa'p-i ³ qui', bends back and forth,"	a'ik- ³ pīya' said (pl.)	ma-m'u'c-u those	qa- house-
ni'zantim ^w having (pl.)	am'. they.	qa'tc-u, "No,"	a'ip-iya' said	cina'hwafī coyote,
na-va'c-un "just for fun I	ani'k- ³ do	ni' ¹ I	pīnqa'ma-n'im'yaxa', while doing so moving very fast,"	a'ip-iya' said
cina'hwafī. coyote.				
ma-m-uc Those	i'v ^w aiyauq-u thereupon	cina'hwavī coyote (obj.)	an he	a'ivaianwa-η his com- panions
i'ink- ³ qa'i'pīya'. were ready.	mana'iacu Of that one	'umuφa to them	'a'inqīqain having been said to	
unīc in that same way	a-n-i'p-iya'. did.	cinaηwaw Coyote	i'v ^w aiyauq-' thereupon	qo'co'vīafī his own tinder
qu-na'i fire (obj.)	wá'xava-'q-w into it it (inv.)	tc'i'ni'k- ³ pīya'. stuck.	unī'ηutsīq-w Having done it	
ma- ^w va'i'tīyan-t' far off	ta'pu'q-wipīya' jumped,	wa'a'te:γηupīya. whooped.		
unī'ηumīts After doing so	'm-a'uxpa' ^a through that way	nηu- ^w et-ux-w ⁶² in front of people	pīnqa'muγwin-in-iiη- ran very quickly	
qīp-iya. ⁶³ moving head from side to side.	aa'ik- ³⁶⁴ "Oh!	qatcu't:γa'iyīni, I become not,"	a'ip-iya' said	
cina'hwafī coyote,	qu-na'i fire (obj.)	'ai' it (obj.)	yanwī'm'maxayaq'. while going along carrying it.	i'v ^w i'aq- "Go ahead, it

i'mi you	tcóó'ínk* bluejay,	yanw'mmĩ*quaq', take and carry it along,"	a'ip'íya' said
cina'ñwaφl. Coyote.	unt'ñuts Then	'o''u so	mana'c that one
añA he	qu'na'i' fire (obj.)	yanw'm'mtaq'up'íyaiyaq'. took and carried it along.	tcó.i'ñk bluejay
qaatcu't:íyaiyini I become not.	mñm'w'ñwæntizq. Being of you it	a'íφl now	yanw'm'mĩ*qu'va', shall take and carry along,"
a'ip'íya' said	tcóó'ínk bluejay	añA. he.	cina'ñwawiaq. Coyote it
yaic'u. carried along.	unt'ñuts Then	'm'α'va'ntuγwa'ñ' at that place him	añ' he
pa'q'añup'íyaiyan' killed (pl.) him	cina'ñwaw: coyote's	a'ive'eya'ñA. his companion (obj.).	tcA'pa'íaitcaq'. Tore (pl.) him
p'íyaiyan' up to pieces,	na'ni'n'nanñwituγwa-q'. towards different directions it	nñwí'aiya'ñ' his body (obj.)	tcA'pu'ruik'p'íya. threw (pl.) about.
unt'tc Then	aa'ik'p'íya, said (pl.),	'i'mi "You	tcóó'ínkizaiva'ntí. being about to be bluejay."
tuγwa'ñ' knee	tiv'w'a'i' pine-nuts (obj.)	ma'm'a'ip'íya found (pl.)	a'íγamma'c'k-wqaina'ñ'w which he had hidden
cai'. (past).			
	unt'ñuts Then	'm'a'ux-paámí through there they	cina'ñwaw: coyote (obj.)
q'uañ' compan- ions (obj.)	mam'a'rinap'íyai'tuaiyiamí. they were pursued.	unt'ñuts Then	pina'ñqwa after a while

cina'ɨwaw coyote	aɨ he,	a'ive-yanwa-ɸĩ his own companions (obj.)	tu'pi'x-ucuaɨ when they were also used up,	
a'ip-ĩya' said	mana'iac that one (obj.)	ana'ruɨ-wa to him	wi'tca'iy roadrunner (obj.)	aɨ', he,
ĩv'ĩ'aq. "Go ahead, it	i'mi you	yaɨw'mmi'quaɨ take and carry it along	i'te' this	qu-'n- fire
ɨn'tɨuts. Then	wĩ'te roadrunner	aɨ' he	yaɨw'mmi'qup-ĩyaiaɨq. took and carried it along;	nampa'iaɸĩ his own feet (obj.)
nan'n'nanɨwitux-wa in two different directions		tca'tca'p-aɨaite'pĩya' tore apart,		ma-m-u'c-u those
ma-m-a'rinarim'ĩ'am chasing (pl.) they		aɨ him	wi'tca'iy road-runner (obj.)	aɨ' he
ma-m-a''aɨt'ip-ĩyaiaɨq'. lost (pl.) him	ɨn'tɨutsiaɨ' Then him	na-nti'navuruɨqɨɨp-ĩyaiaɨq' tracked (pl.) him back and forth		
na-n'n'nanɨwitux-wa. in different directions.	itci "This (obj.)	'aru'q-wtux-wa, under it,"	a'ik-ɨpĩya' said (pl.)	
na-n'n'nanɨwitux-wa in different directions	yu-n'vuruɨwa'. while running about.	ma-m-u'c-u Those	cina'ɨwaw of coyote	
aɨ he	'a'ivaɨuaɨ' his companions	qa'ivamanti' being on mountain (obj.)	qu'ts'k-ikap-ĩya'. built (pl.) a fire.	
tina'ɨqwantiaɨcuyaɨwɨn-o' "Would that upwards		pĩmpĩ'n-nĩkaiaɨɨuqo-p-u'cu'yaɨwɨn-o', would that would look (pl.),"		
a'ik-ɨapĩya' said (pl.)	cina'ɨwaw of coyote	aɨ he	a'ivaɨuaɨ'. his companions.	ĩv'iaiaɨuq-u Thereupon

ma·m'ŋwantī being of them	pini'k-aiiŋupī'ya' looked	qa'ivai mountain (obj.)	u'u'raintī. being toward it (obj.)				
aa'ik·w "Oh!	ma·riv·w at that	aro''a is	i'mpī what	ua't· being thereat	ar it	qa'ivai mountain (obj.)	a·ma'ntī. being thereon?
aa'ik·w Oh,	na'a'inf burning	ur it	an'k'· does,"	a'ik'·Apī'ya. said (pl.).	ti·w'raŋw "Let us		
ava'antux·wa upon it	uŋwa't·uik·anumpa', shall cause (pl.) to rain,"	a'ik'·Apī'ya'. said (pl.).	ti·w't'c·amp Sure enough				
'o''u so	tu''uŋwap·ui'k·antī being black-clouded (pl.)	tō·γ'i'm·a·va'ana right on that	qa'qa'ri'pī'ya. settled.				
a'ik·w, "Oh!"	a'ik'·Apī'ya' said (pl.)	cina'ŋwavi of coyote	a'ivaiyanw, companions,	uŋwa'ŋumpa·n·t· "It's going to rain			
'aq·w	taŋwa''vantux·wa. upon us."	maŋac That one	uŋt'ŋuts then	iv'w'aiyauq thereupon			
a'ip·ī'ya' said	cina'ŋwafī, coyote,	ama'ntiaranwa "being thereof (obj.) we	a'·yanwanwantc'qaiva' shall hide (pl.)				
qu·na'i fire (obj.)	'aiA, it (obj.),"	a'īyaic·u while just saying	cina'ŋwafī coyote	qu·na'mantī being of fire (obj.)			
wī'qa'm'mī'kaip·ī'ya'. covered over.	ma·ri'c·u That	na'a'int burning	ar it	ma·n·ō'n·t' all			
tu·γwa'pī'ya' went out,	ma·n·u'n·t all	a·m·u'c those	a'ivianwa·ŋ his companions	aŋ' he			
patca'q·w·nawitcīp·ī'ya. got wet (pl.).	uŋt'ŋuts Then	ma·ri'c·u that	qu·n· fire	ar it			
cua'ruγwīp·ī'ya'. nearly went out.							
uŋt'ŋuts Then	a'ip·ī'ya' said	cina'ŋwafī, coyote,	i'mī "You	qa'mī jack- rabbit	ti'rava' out in open		

qa'rive'	iv'iaq'	i'te'	qu'n'	ar	a'yanwante'ka'.
being wont	go ahead	this	fire	it	hide!"
to sit,	it				

manac'u	qa'm'	a'ij	um'wava'	pari'iarava'	ma'va'an'
That one	jack-	he	there	out in rain ⁶⁵	on that
	rabbit				

qutcu'ij'wa'q'arip'ia.	m'w'naq'un	a'intcuan	a'ik',
sat on his haunches.	"In that way I	it (inter.) I	say?"

a'ip'ia'	cina'ijwafi.	aatci'afli	tu'u'm'ats	qu'qwt'vap'ia	ain-
said	coyote.	His own bow	having	acted as though	
		(and arrow)	taken	about to	

'ni'ajwa.	un'ts'	maric'	ujwa'r	ar	qa'pa'q'ip'ia'.
shoot at	Then	that	rain	it	stopped.
him.					

i'v'aiyauq'	un'ts'	manac'u	qa'm'	aj	u'yu'm'anjwt'ux'wa
Thereupon	then	that one	jack-	he	away from it
			rabbit		

qwau'	sav'tcazip'ia. ⁶⁶	un'ijuts'	maric'u	tiv'its
off	hopped off.	Then	that	very

anqa'x'piya'.
was red.

i'v'aiyauq'.	cina'ijwafi	maa'vi'	ma'n'q'q
Thereupon	coyote	plants	all (obj.)
		(obj.)	

tiv'wi'ijup'ia	a'ip'ia,	imi'ntcu'	aru''a	pa'n'q'x'qwa'i'
asked,	said,	"You (inter.)	are	even when wet

yucampa	na'a'iväte'.	qa'te'u	ni''i	pa'n'q'x'qwaaiyu
	being wont to	"Not	I	when wet
	burn?"			

na'a'in'ua'ait'i,	a'ik'piya'	ma'ri'c'u	maa'v	ar.
being wont to	said (pl.)	those	plants	they.
burn (neg.),"				

maric'amp	uv'ai'	sanwa'v	ar	piya'i'piya.	aru'w
Only that	then	sagebrush	it	was left.	To it

a'ip-ṭya' said	cina'ḡwaḡi, coyote,	imi'ntcu' "You (inter.)	aru'' are	pa-n-ṭ'x-qwai' when wet
na''aivātc'. being wont to burn?"	ṭ'ḡa "Yes,	ni' I	'arq'' am	pa-n-ṭ'x-qwaaiyucampa even when wet
na'a'ivātc', being wont to burn,"	a'ip-ṭya' said	sa-ḡwaw sagebrush	a'r. it.	ṭ'v''aiyauq·u Thereupon
cina'ḡwaḡi coyote	na'a'it·ip-ṭya caused to burn	'a-ma'nti' being from it (obj.)	saḡwa'vī. sagebrush (obj.).	
ma-n-ṭ'q·u "All (obj.)	maa'vī plants (obj.)	imi'n-a-x-i in you	quna'ḡwaxaiṭā·nti, being about to contain fire,"	
a'ip-ṭya' said	cina'ḡwaw coyote	aḡ. he.	uṇi'ḡuts Then	o'' so
maa'v plants	ar they	quna'ḡwaxaiṇu'p-ṭya'. came to contain fire.	ma-n-ṭ'n-i' all	
qwaia'ḡq'patciatciā''a·mi Somewheres on other side did you it		tu''mu·ḡ-u'n-t' make like rumbling noise	nana'ḡq''a- you (pl.) hear	
qaitcu'aq-aḡwī. (pl.) (inter.) it?"				

TRANSLATION.²⁴

At that place people had a camp for the hunting of jack-rabbits; Coyote was their chief. They hunted for jack-rabbits; and then a thing fell down upon them as from the sky. There, then, they all gathered together. "What is it?" they said. And then Coyote said, "This looks like fire, it is from far away from something burning. That which we have been burning as fire is not real fire, and what we eat we always eat raw. It would be very good if we find out whence this fire has come; it would be very good if what we eat were cooked, it would be extremely good if we ate it," said Coyote. As they were still gathered together there, Coyote said, "Go ahead! go over there in order to see whence came this which has fallen down

from the sky." To that one, Chicken Hawk, "You are accustomed to be flying about," said Coyote. "Yes," said Chicken Hawk. And then he flew up into the air. Then, having done so, off over the earth he flew; then from a distance back hither to them he returned.

And then Coyote said, "Go ahead! you Crow, fly up into the air." "Yes," said Crow; then off he flew. He went, and it happened to him in like manner, over the earth he went and flew; from there he also turned round hither, hither towards them, and he also arrived where they were. All those provided with feathers were used up, then only that Fish was left. Coyote said, "Have you feathers, then, so as to fly? Go ahead! try to fly," said Coyote to him. "Yes," said the Fish. Then up into the air he flew. Coyote said, "Do you all follow him with your eye!" Those watched his flight closely, as upward toward the sky he flew, then they lost sight of him. There, then, they were waiting for him; then, after a while, he arrived. "Hurry up and tell what you saw," said Coyote. "Way off at the edge of the land it looks as though fires were burning," said the Fish. "What did I say?" said Coyote. "Let us go to fetch that fire from those who are having it as fire. This of ours that we cause to burn is no real fire," said Coyote. "Yes," said they all. "Let us, then, go to fetch that fire."

And then all started out towards the setting sun. Coyote led them along; they stopped to camp over night while on their way. At that place Coyote said, "Go ahead! you Humming-bird, fly up into the air, and then go and see that which is burning." After he had said it, that Humming-bird flew up into the air. Though having done so, he did not see the (fire), and returned without result. Then that Coyote said, "Go ahead! you Fish, fly up again into the air." And then that Fish flew up into the air; then, after a while he came back. Then that Fish said, "Now it is near." Then they started off again; again they camped over night while on their way. Now that camp was very near towards which they were going. And then that Coyote said, "All of you will arrive (and be) distributed in each house. I for my part shall arrive and go into the chief's house. And then you shall not eat all of what has been given to you," said that Coyote, "(but) shall put some of it in your knees. Then one night we shall have a hand-game with them. I shall seize fire with my hair with which this cedar-bark tinder of mine is tied; when morning comes, I shall be signalling by leaning back and forth over that fire, then you shall all be ready to start off." "All right," said they.

Then they started off again downward. On the mountain ridge next to the (camp) they sat and watched bush-fires that had been made (by those that had fire). After they had done so, having returned home, (these) caused it to rain on the bush-fires that they had made; then all those fires went out. And then, when they had sat there, (Coyote and those with him) set off towards the camp. Now there they arrived. Coyote said, "We are visiting around in various camps without particular purpose, having come from our land. Go ahead! play, then, a hand-game with us," said that Coyote as he stood and talked like a chief. "Go ahead! then these fellow-men of mine throughout your houses will enter one by one, in each of your houses," said Coyote.

That Coyote arrived at their chief's house. They prepared mush out of cedar-berries for Coyote; Coyote ate heartily. Then the hand-game took place; they gambled with Coyote and his companions. And then those (who possessed fire) said, "It seems that Coyote has come to get our fire from us." "No," said Coyote, "we are engaged in traveling around without particular purpose over the land; we are not in need of fire. We also possess fire, so that you are not alone in having fire." Then the hand-game took place; they gambled with Coyote and his companions during the night. Then, when it dawned, Coyote did just as he had said, he bent back and forth over the fire. "Oh, it looks as though Coyote is about to take our fire, seeing that he is bending back and forth over the fire," said those camping there. "No," said Coyote, "I do so without purpose, when playing very fast," said Coyote.

And then those companions of Coyote were ready; what that one had said to them, just in that manner they acted. And then Coyote stuck his tinder into the fire. Having done so, he jumped far away and whooped. After so doing, he very quickly ran through there in front of the people, moving his head from side to side. "Oh, I am giving out," said Coyote, as he was running and carrying the fire. "Go ahead! you Bluejay take it and carry it along," said Coyote. So then that Bluejay took the fire and carried it along. "Oh, I am giving out. One of you now will take it and carry it along," said Bluejay. Coyote again took it and carried it along. Then at that place (those who were pursuing) killed Bluejay, Coyote's companion. They tore him to pieces and threw his body-parts about in different directions. Then they said, "You shall be a bluejay." In his knees they found pine-nuts which he had hid there.

And then through there they pursued Coyote and his companions. Then, after a while, when his companions had been used up too, Coyote said to that Road-runner, "Go ahead! you take and carry along this fire." And then Road-runner took and carried it along; he tore apart his feet (so that they left tracks) in different directions; those who were in pursuit of them lost track of Road-runner. Then they tracked him back and forth in different directions.²⁵ "(He is) under this," said they, as they ran hither and thither in different directions. Those companions of Coyote built a fire up on the mountain. "Would that they would look up this way!" said Coyote's companions. And then one of those looked towards the mountain. "Oh, what is that there on the mountain? Oh, it is something burning," said they. "Let us cause rain to fall on it," said they. Sure enough, then, black clouds gathered right over that place. "Oh," said Coyote's companions, "it is going to rain upon us." And that Coyote then said, "Let us keep some of the fire hidden." As soon as Coyote had spoken, he covered some of the fire. All of that fire (which was uncovered) went out; all of them, his companions, got wet. And then that fire (which was covered) nearly went out.

And then Coyote said, "You Jack-rabbit, who always sit out in the open, go ahead! hide this fire." That Jack-rabbit sat on his haunches over that (fire) out there in the rain. "Did I say (it should be done) in that way?" said Coyote; having taken up his bow and arrows, he acted as though about to shoot him. Then that rain stopped; and then the Jack-rabbit hopped off away from the (fire). Now that (fire) was very red.

Then Coyote asked all bushes and said, "Are you accustomed to burn even when wet?" "I never burn when wet," said all those bushes. Then only that sagebrush was left. To it Coyote said, "Are you accustomed to burn when wet?" "Yes, I am accustomed to burn even when wet," said the sagebrush. And then Coyote built a fire out of the sagebrush. "There shall be fire in all of you bushes," said Coyote. So then all bushes got to contain fire.

Did any of you hear something make a noise on the other side?

8. IRON-CLOTHES.

um^wα'va cina'hwav an' qa-ni'zaiŋq'tu'αp-īya' qa-mī'yaiḱ'a-nūmpīya' cina'hwav an' na'a'c-u yaa'iqw'ainūmpīya' qīma'hwitux-w tūmp^wi' tna'i u'u'rainti ītī'c'ampa na'a'c-u yaa'imipīya'. cina'hwav an' pina'hwawa tūmp^wi' tna'i u'u'rainti'an-ti' tī' yaa'ip-īya' tavu'ts ivā'iyu qwīri'k-īpīya. un'hwuts tūmp^wi' tna'i u'u'ra' tī' cina'hwav an' marī'na'pīyai'hwawa. unī'zai'hwawa tūmp^wi' tna'va-ntux-wa wia'mprīvī' tō'qō'iq-waciri' maa'ip-īya. 'aa'ik-w, a'ip-īya' cina'hwafī uv^wa'ī um'a'ntī' tī'qa'p-īya'. pina'hwawa ta'va'ī' ya'uq-wipīnumīya'qō'α'paiyi'q-wōip-īya'. m^wa'vaiyuαq' pa'tca'iaufī' ta'ta'pō'p-īya. un'hwuts qanī'vā'fī'pī'pī'teripīya. īv^waiyauq'ō'ip-īya, 'itcī'n' pa'tcan-α'r tō'tō'q-waānqī, a'ip-īya' pīnwa'iaav un'warux-wa. itcī'tca' pa'tcan-α'r pa-γī'tcainu wants'tīnavuruxuni. unī'tsī'tca-mī'iyu'p-a' qwa'u'yo'n'nūu, a'ip-īya' cina'hwafī pīnwa'iaav un'wa'ruux-wa. pīnwa'α'qan' an' pa'tca'ian' tō'tō'p-α'qanqīpīyaiyaq' an' pa'tca'ian' ai'.

īv^waiyauq' unīc' a-n-i'p-īya' qīma'hwitux-wa yaa'iqw'aip-īya. ō'v^waiyauq' u cina'hwav an' tō'qō'muquntanqwa'ip-īya' wa'mprīvī' u'u'ra'. uv^wa pī'terixwāits' cina'hwafī tī'qa'p-īya um^wα'ntī'. unī'x-ūcu'unw cuwa'rupk-upīya. un'hwuts paiyi'k-w'aip-īyaic-u. unī'c'ūq-w a-n-i'p-īya' pa'tca'iaufī' ta'pī'rup-īyaāik-w. unī'c' a'ip-īya' uwa'ruux-wa pīnwa'iafī, itcī'n' pa'tca'n-α'r tō'tō'p-α'qanq, a'ip-īya' pīnwaiaav uwa'ruux-wa. iyu'p-atca-mī' wants'tīnavunwān' qwa'u'yu'n'nūu qateu'tīyai'yia-m un'hwuts, a'ip-īya' cina'hwafī. unīc' a-n-i'p-īya' cina'hwafī na'a'c-u yaa'iqw'ōip-īya' cu'm^wα'qunta'miap-īya' tūmp^wi' tna'i u'u'ra'. ava pī'terixw'aip-īya' wa'mprīvī'. ma'va'iyuαq' tī'qa'p-īyaic-uαq' ma'ja'c-u cina'hwafī. cu'yuc-u qwivū'ā-m-a-q' wia'mprīvī' piya'ī'pīya'. cina'hwav an' aru'q-wanaq-qwipīya' wa'mprīvī' mantca'iqpī'īyaiyaq' wia'mprīα qwivū'ā-m-a-q' wia'mprīvī' pa'tca'ī'k-αntī'. ma'tca'ianqīq-a-ŋ' wī'k-upīya. 'ā', a'ip-īya' cina'hwafī una'p-anwi wia'mprīvī' i'v^wa'q-īpīya. un'hwutsīq-w ma'tsa'ianqīpī'īyaiyaq' marī'ac-u wia'mprī'. unī'hwuqwa-ŋ' tīv^wi'p-īna-x-i yī'α'q-a-p-īya. 'q, a'ip-īya' cina'hwafī, nī'zain-tī' qate-u nī'cī'm-u-αp-āit-ī, a'izaic'ō'ayituxwānti' ōra'p-īya' marī'ac-u wia'mprī'. unī'zai-c-u mō'γwā'pī' ma'hwī'una-nqīp-īya. 'a'ik-w, a'ip-īya' cina'hwafī, impī'āni maa'ivā-n-tī'. pina'hw unī'zai-c' iya'p-u'yo'pia manwī'una-nqīp-īya. a'ā'ik-w, a'ip-īya' cina'hwafī, inī'ntcan nī'hwu'rūni. unī'hwuts waa'iyu quna'vī' tī'qa'c-uanupīya' paiyi'k-w'aip-īya' qa-ni'av' u'ra'. unīc' a-n-i'p-īya' pa'tca'iafī' ta'pī'rī'p-īya'āik-w unī'c'īk-w a-n-i'p-īya' manac' pīnwa'ŋ an' cina'hwav' pa'tca'ia-ŋ' tō'q-wa'p-īya.

8. IRON-CLOTHES.

There Coyote was camping with people; they were hunting jack-rabbits. Coyote always went off to hunt by himself, he would always go off in another direction towards the base of a cliff to hunt by himself. After some time Coyote hunted up close towards the cliff-bottom. Right here a cotton-tail rabbit started up; and there Coyote chased him up towards the base of the cliff. While he was thus engaged with him up to the base of the cliff, he found a wiamp-berry²⁶ bush that was just ripe. "Oh!" said he, and ate of it there. After a while, when the sun was just about to set, he turned home. Yonder he pounded his moccasins with a stone.²⁷ And then he came back to his house and said, "Patch these moccasins of mine for me," said he to his wife. "These moccasins of mine have become worn out while I was chasing around after antelopes. And then they ran off in this direction," said Coyote to his wife. His wife patched his moccasins for him.

And then he did the same thing, went off to another place to hunt.²⁸ Then Coyote went on straight ahead towards the wiamp-berry bush. Having arrived there, Coyote ate of it; in doing so again, they were nearly all gone. Then he turned back home again. He did to his moccasins what he had done before, he pounded them with a stone. He said the same thing to his wife, "Patch these moccasins for me," said he to his wife. "The antelopes that I have been chasing have run off in this direction; they are nearly tired out, then," said Coyote. Coyote did the same thing, went off to hunt by himself; he went right ahead towards the cliff-bottom, and there he arrived at the wiamp-berry bush. There that Coyote ate them again (until) one (berry) was left on top of the wiamp-berry bush. Coyote climbed the wiamp-berry bush and reached for the wiamp-berry that was hanging on top of the bush. As he reached for it, it fell down. "Hā," said Coyote, and climbed down the wiamp-berry bush. When he had done so, he reached for that wiamp-berry. As he did this, it went into the the earth. "Hā," said Coyote, "I, for my part, have never let anyone go." So saying, he dug around that wiamp-berry and, in doing so, he tore some cedar bark out of the ground. "Oh!" said Coyote, "what shall I find?" After a while, while still engaged (in digging), he tore out of the ground dried deer meat that had been cached. "Oh!" said Coyote, "who has regarded me as a person?"²⁹ Then he ate up two sacks of meat and started off back towards his house. He did the same thing, he pounded his moccasins again with a stone. That

i'tcuq ynic a-n'i'p-īya' cina'ḡwaḡi tūmp' t na-i u'u'rainqwoip-īya
uv'a p'tcixw'ōip-īya' cina'ḡwaḡi.

i'v'aiyauq u maḡa'c u tūmp' n'aro'ḡqwant aḡa qa'p-īya', qatcu'-
tczni 'a't inonon iap-i cina'ḡwavan yw a'ik' iya'p-īya' aḡw⁶⁸ cuwα' q wa-
aiḡ u. i'v' i' qni'ḡuts uv'a' nti'm' p'ni'k' aiḡwa'a, a'ip-īya' pa'tc'ḡwa v
yumu'xw-wa. ma'va'aiy u poro'q upīya u'u'ra iya'p u'γu' q waiyaḡi.
A'qa'nanqwoḡa m'i ti'ti'ḡaaḡ u ma'ri'c u p'm'a'x'qa'am a'r tu'tu'-
tcuwxp-i qate uv'α w'ni'p-īya. 'ani'an 'aik', a'ip-īya' maḡac u
tūmp' n'aro'ḡqwant aḡ. maḡa'c u cina'ḡwavan aḡ ma'va'aiy u ti'nto-
ḡoq-wipīya' qa'ni'av u'ra' mam'a'riḡap-īyaian' qan'aḡanti u'u'ra'.
cina'ḡwaḡi qan'aḡanti w'a'xarux-wa mu'q unta to'ḡoq-wipīya'.
mava'ntu'ḡwa'q' qan'aḡanti man'ḡoq' nḡw'ī'aiya'q' ḡoḡo'ip-īya' i-
fuiyiaq'. ma'm'a'ca'ḡwoits m'w'a'upa'a w'its'itsaḡi yaiw'm'mia-
p-īya. a'ip-atc'itcu' aro'a, 'a'ik'apīya' ti'v'ḡuq waxaiyaḡa maḡa'iac u
mam'a'ca'ḡwoits'. qa'tc u na'a'ints' ts' aru'a, a'ip-īya' mam'a'ca-
ḡwoits. maḡa'iac u w'ia'ḡsia'ḡ p'itcu'α'maq' pina'riya'ḡian'
tca'a'ik' ai'yq'w maḡac u'u' na'a'ints' tḡni'a naya'ḡa'qai'p-īya'.
ma'm'u'c u pa'n'a'x'qwoip-īya' qan'av u'ra' tūmp' n'aro'ḡqwant
aḡ pa'tc'ḡuḡwa'aiḡi. qni'ḡuts maḡa'iac a'ip-āts'ian' p'iyā'ia'ḡ
aḡa'c u tūmp' n'aro'ḡqwant aḡ pḡḡwa'ḡw'ip-īya'ian'.

m'wava' mam'a'ca'ḡwoits aḡ w'its'itsḡwa'aiḡi qari'nūmpīyaaimī.
to'ḡivī ora'n'ūmpīya' maḡa'c w'its'ian' aḡ a'ip-āts'. maḡa'c u
mam'a'ca'ḡwoite aḡ a'inūmpīya' to'ḡivī ḡwai^{68a} ora'xa', i'tc wits'itsan'
w'a'its'ia'it'ḡni' itci'ca'a cina'ḡwavi aru'ānā'ḡw to'p'a'n'ḡa'ant aḡi,
a'iminūmpīya' to'ḡivī ora'xa'āik'w. qni'ts maḡa'c a'ip-ats aḡ
nana'p-īya. qni'ḡuts pa'ḡa'in'nip-īya qni'ḡaic u na'n'ḡ'c u to'ḡivī
ora'p'u'teuteḡwoḡp-īya. qni'ḡuts to'ḡivī ora'n'nanḡw qa'tc uv'a'n-
tux-wpīya' tcaḡw'ik'inūmpīya' to'ḡivīora'n'nanḡw ar. aḡa'n'ḡaaik'w
qni'm'i tcaḡw'ik'ixa' to'ḡivīora'n' an^{68b}, a'ip-īya aḡac a'ip-ats aḡ.
a'iv'm' ḡa'i' pina's'ḡax'upa'ni p'ni'k'aiva uv'a'nti' to'ḡivīora'n'zni,
a'ip-īya aḡac a'ip-ate an^{68c} naru'x-wa. i'v'aiyauq ora'p-īya uv'a'-
nti' yu'na'n'naq'wḡi p'ni'k'aip-īya' pina'c'ḡax'upa'ḡi. qni'k'a'q u
aḡ 'ḡai' ti'ḡwina'vaip-īya'ia'n'ḡaq'w waa'vas' aḡ nants'n'NA'qantī.
qni'ḡuts qwau una'ḡit ux-w ya'uq'wa'p-īya' to'ḡivī'. maḡac
i'v'aiyauq u w'a'v um'anti' ma'v'x' toq'wāpīya. qni'ḡuts ora'p-īya-
aic u navi'nanqwoḡp-aq' uv'a'c u yu'na'p-īya' to'ḡivīora'n'ḡi pina's'-
ḡa'x'upa'ḡi p'ni'n'nip-īya'. maḡa'c qni'ts yu'ariaq' aḡ to'ḡivī-
ora'n'a'ḡa w'α'q'i a'xavatecumananḡw to'ḡivī' ts'p'ḡuḡpīya. qni'ḡu-
tsiaq' ti'ḡwiniya'q' ma'na'ḡip-īya. qni'ḡuwaḡ' aḡ m'ni's'ipīya

wife of Coyote did the same thing to them, she patched his moccasins. In the morning Coyote did as he had done before, he went towards the cliff-bottom. There Coyote arrived.

Now³⁰ then that Iron-Clothes³¹ sang, "I did not dream well, dreaming, as I did, that Coyote is eating up my dried meat. Go ahead, then, you two, yonder; go and see!" said he to his daughters. From there they started off towards their dried meat that had been cached. When they got near it, that which they had used as a landmark³² was not standing there. "What did I say?" said that Iron-Clothes. That Coyote ran away from there as hard as he could towards his house, and they pursued him towards the village. Coyote ran straight ahead through the village; there all the people of the village they killed. An old woman was carrying her great-grandson along in that direction. "Is it a boy?" said they, asking that old woman. "No, it is a little girl," said the old woman. *Parvum penem illius (pueri) deorsum inter ejus crures ea tenebat*, so that he looked like a girl.³³ They, Iron-Clothes and his daughters, went back home towards their house. And then that Iron-Clothes took that boy's mother as his wife.

Yonder the old woman and her great-grandson were living. She, the boy's great-grandmother, would dig bulrushes, and that old woman would say while digging those bulrushes, "*Haec (junci radix) peni mei pronepotis est similis magnitudine*, but this one is like Coyote's, black and hollow," she would always say when digging bulrushes. And then that boy grew up; then he walked around and, in so doing, he learned how to dig bulrushes by himself. Now what bulrushes he dug up did not stay there (where he placed them); the bulrushes that he dug up would disappear. "Why is it that the bulrushes that I have dug up always disappear?" said the boy. "Now this time I shall look between my legs at my roots which I have dug up," said the boy to himself. Then he dug, and looked between his legs at the spot where he put them. As he did so, one who was jointed in two places gathered them up quickly, then off into the bulrushes he entered. And then that (boy) made a ball out of mud. Then he dug again, again there behind himself he put down his bulrushes that he had dug up, and through his legs he kept on looking. Then that one, who had carried away his roots that he had dug up, came out from among the bulrushes, and, having done so, he quickly

qnt'sian' ta-vi'p-iyaiyan'a w'a'm-avox-toq-waqainav o'ma. qnt'nyu-qwa-ŋ aña'c-u qa'yo'myantsi'ya⁶⁹ qwara'vayai'p-ax-pi'ya a'xava-teux-wa to'ó'iví. 'a'a'xava⁷⁰ qwau' qwara'vayai'p-í'ya. yu'u'n ar nantsi'n'anqix-i, a'ip-í'ya, qnt'tsumi tñt'anqitsi'va'ami,⁷⁰ a'ip-í'ya aña'c-u. í'v'aiyauq' aña'c' a'ip-í'ya a'ip-äte an', uv'wa quo'in'xka orap⁷¹ qni'k⁷² u'n-tväte uru''axqa ora'p-ur. í'v'aiyauq-u paiy'i'q-w'oi-p-í'ya' qant'vā-ntuxwəphi.

i'tcuq-w an't'e an't'p-í'ya' to'ó'iv'örazip-í'ya. mava'aiyuc-u qwara'vayai'p-í'ya' man'a'c-u yu'ó'RA'qop-t'na'q-aina-ŋ an'. yu'un an⁷² nantsi'ŋ'anqix-i, a'ip-í'ya a'xavaiyuc-u to'ó'iví. 'qnt'tsumi tñt'anqiva'ami, a'ip-í'ya' man'a'c' yu'u'RA'qop-t'na'q-aina-ŋ an'. man'a'c' i't'a-mpa'qap-í'ya'in-t' a'ixuwəŋ. a'ix-ucuan u'xwə'p'i' panta'tsi-γəntia-ŋ' yu'u'runip-í'yaiaq' an'. ív'í'n qnt'nyuts' tñt'anqin', a'ip-í'ya a'ip-ate an'. qnt'ts' m'ə'vaaiyuan' tñt'anqip-í'yaian' a'ip-í'ya, ite'aru' 'an-um-t' to'ó'iv ur ite'í' 'aru'om-t' ini'a-ŋwí'ya'í'pia'm u'ŋ' tco'p'i'k-í'ya'pizmi cina'ŋwavi an' maa'phi'ka-ŋ' qo'yo''p-í'ya'í'. qnt'nyuts' piya'm u'ŋ' qwí'wí'x-piai un'wa'iac-u tümp'w'n-aro'ŋqwat-í⁷³ on' pinwa'xwəp-í'w, a'ip-í'ya' man'a'c-u yó'ó'RA'qop-t'na'q-aina-ŋ a'ŋ'. man'a'c' í'v'aiyauq-w a'ip-ate an', tiv'w'í'ts⁷⁴ nana'í'aip-í'ya' paiyü'ŋup-í'ya' p'te'xwa'aits' muntu'na-p-í'ya'.

pina'ŋqwa man'a'c' wí'ts'an an' p'te'p-í'ya. ó'v'aiyauq-w a'ip-í'ya' man'a'c' wí'ts'an an', qwí'k-itsəq' i't-í'qa-'q-a.⁷⁵ anac' a'ix-ucampa-ŋ' p'ŋqamuntun'í'kaip-í'ya. axa'n-ŋqin'Uqwaiyun-t' ani'k'a' muntu'n'í'kaai'. u'u'ŋwani'ami tñt'anqí'q'a'aimi, a'ip-í'ya' man'a'c' wí'ts'an an'. í'v'aiyauq' man'a'c-u pñqamuntun'í'kaip-í'ya í't'e-amp' muntu'n'navumip-í'ya. qnt'av'iaic' a'ip-í'ya, ív'í'ni to'yo'ŋqwi'yum-pa-ŋquni ti'ya'n'nūmp'i'məmi kwí'pa'ni qnt'nyumix-tsumi 'a'ic'iyəzn' a'ma ti'ŋwun-iyəzn' a'm wí'qa'm'munupa', a'ip-í'ya aña'c' a'ip-äte an'. axa'n'í'xa'í'mi pa'qa'xa.im-í'í, a'ip-í'ya' manac' wí'ts'an an' wíw'í'tca'-yñqixaiyan'. 'anac' a'ip-ate an' a'ip-í'xain-t', kwí'pa'xoop-u'euya-γwəno'əzní. tiv'w'í'c' u'u' man'a'c' wí'ts'an an' kwí'pa'p-í'yaian'. qnt'nyumí'tsəŋ⁷⁶ ti'ŋwun-iyəŋ 'a'ic'uma-ŋ wí'qa'm'mup-í'ya' tca'm-pina'ŋqip-í'yaiaq' qnt'nyuts'. aru'q'wəmi waa'iyumun-t' wí'ts'tsi-ŋwí'an' qari'p-í'ya'aimí, wí'ts'tsəwini waa'iyunqñ'qm'əzní, a'ip-í'ya' man'a'c-u mam'a''haγwəite⁷⁷ an'.

í'v'aiyauq-u mam-u'c' a'ip-í'ya'aimí cina'ŋwavi an' aña'ru'x-wa, ív'w'í'ca' cina'ŋwəphi MU'qwi'zaxwa'a'í'í'va'm' qnt'nyuts' nara'q-win-

seized them. As he did thus to them, (the boy) turned and hit him with the mud-ball that he had made. When he had done so to him, that one cried from pain as he went hopping along on one leg into the bulrushes; off there among them he was crying from pain. "Come and joint my leg for me," said he, "and I shall tell you something," said that one. Then the boy said, "There indeed lies what was dug up; in that way should it always be with what is dug up." And then he went back to his house.

In the morning he did as he had done before, came to dig up bulrushes. From that same place cried with pain he whose leg had been broken. "Come and joint my leg for me," said he from among the bulrushes again, "and I shall tell you something," said that one whose leg had been broken. That (boy) was getting tired of what he said. After he had spoken thus, (the boy) made a leg out of a stick that had one notch. "Go ahead! now tell me," said the boy. Then from there he told him and said, "These are not really bulrushes, these are really your dead relatives' brains, who were killed through Coyote's fault. Then your mother was taken away and has been taken by Iron Clothes as his wife," said that one whose leg had been broken. Then that boy became very angry; he started home, and having arrived, went to bed and covered himself up.

After a while that great-grandmother of his arrived. And then his great-grandmother said, "Get up and eat this." Despite her saying so he kept lying covered up. "What can have happened to you that you act thus, my dear, lying covered up? Perhaps some one has been telling you something," said his great-grandmother. And then that (boy) kept on lying covered up. He always used to lie covered up. While still lying thus, he said, "Go ahead and hit me with your seed-beater right in the center of my head, and after doing so to me, you shall quickly cover me with the gathering basket," said the boy. "Why have that done to you? to kill you?" said that great-grandmother of his, while going through the motion of hitting him. That boy thought, "I wish she would hit me!" and sure enough, then, his great-grandmother hit him. After having done so to him, she quickly covered him up with her gathering basket and then lifted it up from him. Under that her two great-grandsons were sitting. "There have come to be two great-grandsons for me," said the old woman.

And then those two said to Coyote, "Go ahead, Coyote, and call people together, and then they shall assemble together in this place."

tcumpava'. 'p'mai, a'ip-ŕya' cina'ŕwafɪ. aŋa'q' uv'w'ai 'i'ŕhwaru'⁸² qantnɪ: 'i'c-u'wɔni cuwa'mu⁸³qwizaxwa'aiɻu, a'ip-ŕya' cina'ŕwafɪ. um'a'x-upa'p-ŕya' cina'ŕwafɪ an' MU⁸⁴qw'zani'iza' tũmpw'n'aro'ŕ-qwa'nti un unɻw⁸⁵vantux-wa. 'a'ip-ŕya' nana'x'qantĩmpa'a'vɻŕŕi qum'ru'x-wa. pina'ŕqwa maŋa'iac-u tana'q'itsi'⁸⁶ an' qan'vā'ntuɻwɔ-p-ŕyaiyan'. cina'ŕwafɪ qatc-u naā'n'ap'ā'a. MU⁸⁷qw'zani'iza', a'ip-ŕya' cina'ŕwafɪ. u'mai, 'a'ip-ŕya' tana'q'its, nō'ni'zā' cina'ŕwafɪ. 'q', a'ip-ŕya' cina'ŕwafɪ, kiya'p iva'ai' ti'za'iva a'intcuan a'ik⁸⁸. un'ŕtsmɪ nɪ' nō'n'ni'va'a'mi yuyu'wāit i im i'i'va' qari'campa, a'ip-ŕya' cina'ŕwafɪ. cina'ŕwafɪ ūma'ivātecamp' ti'v'ŕtsmɪ: a'ivāte' nava'c-u aiza', a'ip-ŕya' tana'q'its. cina'ŕwafɪ pa'ŕe'in'NU⁸⁹qwip-ŕya' nan-qa'q'ai'yiqw a'inanwa cina'ŕwafɪ wa'q'ic-u qo'nip-ŕya aŋa'ura'. i'v'ŕ'ni'zā'a m'a'va'ntuɻw'a'mi qwau' nō'mi'quv'a'a'mi un'ŕts'i mava'aiɻu pa'ya'immi'quv'a i'mi, a'ip-ŕya' cina'ŕwafɪ. i'v'aiyauqu p'ka'xunavutsia-ŕ 'an'a'xiyan' nō'miqup-ŕya. i'ri' qatcu'n' q'i'i'ya-p'anɪ, a'ip-ŕya' cina'ŕwafɪ anti'ŕwā'vumaiyanav a'xōtsivx-u. nari'-v'ini qatcu'um an'k⁹⁰ q'i'va'ŕwa'iyucampɔ, a'ip-ŕya' tan'a'q'its.

ma'va' u'v'aiyauqu cu'p-ar'uzp-i p'ŕŕɛɻw'aip-ŕya'aim'. i'v'ŕ'ya'q' o'f maŋa'c-unumi cina'ŕwafɪ an' mo'i'mpa-nu'm', a'ip-ŕya'⁹¹ ma'm-u'c-u nava'fɪtsɻw xmi. um'a'uxpa' o'u cina'ŕwafɪ an' mo'p-ŕyaiyam'i 'ma'va'iy a'ip-ŕya' cina'ŕwafɪ, i'v'ŕ'ya'ŕ na'p'antuxwa-ŕ maŋa'c' a'ivean an u'qw'ŕy'u'm'ama'xa-ŕ, a'ip-ŕya' cina'ŕwafɪ. qatc-u nari'-v'in aro'a nɪ'⁹² co'q'uc o'xwa.ivāte'i, a'ip-ŕya' ta's'av an' ti'rau-q-wivāv a'te'i'm'aq-uq-wāfɪ yanw'ŕwɻni'za'. m'a'u'pa'a cina'ŕwafɪ an' mo'p-ŕyaiyaq' nɻw'ŕ'aiya'q'. 'aa'ik-w, a'ip-ŕya' cina'ŕwafɪ, 'ini'ntei'ŕ'vɻn'⁹³ u'p'aq'a', a'ip-ŕya' cina'ŕwafɪ. nɪ'n' an'k'ain a'waw'⁹⁴ na'yu'q-wipaian un-a'ŕit-u'ŕw an'za a'wawa',⁹⁵ a'ip-ŕya' p'ka'ay an'. cina'ŕwafɪ ŕwa pa'qa'ŕup-ŕya'ainw. un'ŕtsɻw ti'mā'p-ŕya'ainw. un'ŕuts miyō't-ŕyan-i' q'u'qw'p-ŕya. un'ŕutsiq u'ura' NU⁹⁶qw'ŕiqw'aip-ŕya' ya'vaiyup-ŕya'aik-w ts'qu't-ŕna'p-ŕya'-ainw un'ŕuts un'ŕc a'ip-ŕya', ma'n' ŕ'n'ivā'p'i'mi p'ka'ayaxaiva-n-ti ti'qa'va-p-i, a'ip-ŕya' cina'ŕwafɪ. ma'n'ō'ŕŕ un'ŕuts ti'qa'q'-p-ŕya'ainw.

i'v'aiyauqu p'ka'ay' ai' ta'ŕu'ut-u'cu'ŕwip-ŕya'aim'. m'a'u'pa'q' cina'ŕwafɪ an' mo'p-ŕyaiyaq' m'a'va' yu'a'va' ta'ŕu'itcup-i'p-ŕya'. qatcu'ruāq'⁹⁷ i'vā' pa'aivāte', a'ik'p-ŕya. i'i'ŕ, a'ip-ŕya' cina'ŕwafɪ, i'i'va'q' wa'a'p-a's ur a'ni'a'ivāte',⁹⁸ a'ip-ŕya' cina'ŕwafɪ. cina'ŕwafɪ m'a'va'nti maa'vuruq-wati ŕrap-ŕya' NA'sō'xō'ma'nup-ŕya.

"All right," said Coyote. "Who, then, is it that is always ready? Long ago I almost went to call people together," said Coyote. Coyote went off in yonder direction, going about to call people together against Iron-Clothes; he spoke to different kinds of animals. Soon he came to that Rattlesnake's house. Coyote did not say anything. "Traveling around to call people together," said Coyote. "All right," said Rattlesnake. "Carry me, then, Coyote." "Hā!" said Coyote, "did I say that a round-dance was about to take place here? So I am to carry around on my back you who have no legs! You just stay here!" said Coyote. "Though Coyote is always saying that, he really is wont to say so merely in sport," said Rattlesnake. Coyote started to walk off, but when he heard what he had said, Coyote turned back again to him. "Let me, then, carry you along off to that place, then from there you will start to walk along," said Coyote. And then he started to carry him along in (Rattlesnake's) little rawhide bag. "Look out! don't bite me," said Coyote, as (Rattlesnake) was darting out his tongue from Coyote's shoulder. "It is my wont to act thus, but I shall not bite you," said Rattlesnake.

There, then, the two of them arrived at the gathering place. "Go ahead now! That Coyote will be your leader," said the two brothers. And so Coyote led them through that country. At yonder place Coyote said, "Do you, all of you, give that companion of mine one arrow each," said Coyote. "No! It is my wont to be provided with but one arrow," said Red Ant, as he stood and held his unfeathered arrow together with his bow. Coyote led the people through that country. "Oh!" said Coyote, "what friend of mine has been through here?" said he. "It is I who have done so, awawa!¹⁴ while engaged in proceeding into the combat, awawa!" said Land Turtle. Coyote killed him and then roasted him in the ashes. Then he shot to a considerable distance and, having done so, he ran along towards the spot (his arrow had reached), brought it back with him, and poked the Turtle out with its point. Then, having done so, he said, "In that way shall it always be done to you, who are destined to be a hard-shell turtle. You shall always be eaten," said Coyote. And then they all ate him.

Now the Hard-shell Turtle's (spirit) caused them to be thirsty. Coyote was leading the troop to that country; there on the plain they were thirsty. "Is there not a spring hereabouts?" said they. "Yes," said Coyote, "right around here is the one that is called Cedar Spring," said he. Right there under a bush Coyote dug and covered himself

qni'ñuts i'v^waiyauq' anja'c' iyo'vitecuatc an a'ip-īya, i'v^wi'ni ni'm^w i'v'z'w'aiñumpa'amī. itci'an 'ōai' nī'ni ava'ñwani paiyu'āñqīq'iv'am^wi-
ni, a'ip-īya' ta'n-a'q'ite an'. i'vāt-uxwa'am' yuwa-^axanti uv^wa-^ax'umī
qī-i'ni³kai'pīya.in-ia'am'. piya'm' an' m^wα'va-nti' yua-^ava-nti'
tīza'p-īya'. ma-m-u'c' an'a'vantuxwa'am' pī'tcu'ami'umī tu'xu'ñ-
wip-īya' tūmpa'īya'ñ'am' mari'ñwa-ñq³pīya. aa'ik-w, a'ip-īya' ma-
m-a'uts, a'xa'n-ñum o'v^wai a'γawanteiqaiva', a'ip-īya' piya'm' an'.
uv^wa-^añwa cina'ñwaw un' ta-γu'p^axai a'iveañwa-v un' qmī'ñwa^a,
a'ip-īya'aim'. v'mai, a'ip-īya' piya'm' am', nī'ñwūni yō'vitecu'a'ts-
ya-q'ñgum⁸⁴ tīza'n-umpīzn ava'ñwīñumi yu-α'm'miava', a'ip-īya'
piya'm' an'.

qni'tsiam' m^wa'u'pa'am' yu-α'm'miap-īyaiyam' pa'ia^x qari'ri 'a'ura'.
mava'amī ma-m-u'c-u nava'tsñw am' tō-^aγax-qarīpīya'aim'.
mañac' a'ip-īya' piya'm' an', pñi'k-aim' yō'vitecu'a'tsñw am' ma'i-
k-ainani. qatcu'ya-mī pa-^axavateux-w yañwī'i'yp-ī, a'ip-īya'.
ma-m-u'c'-uñwa nava'tsñw am' pa-^aγavatsγwanñdm' qwñ'p-īya'
pa-ru'q'wzm i'ya'ñupīya'. ma-vu'ts-kñq³pīyaiyañ'am' ma-m-u'c-u
mu'qu'nfam' pa'iy'am um^wα'nti' tu'u'ma^xqwōi'p-īya. i'vāt-uxwanu-
pīya'aim' yuwa-^avī ava'^ax-i 'a-m'i'v^wam' pī'tcγw'aip-īya'. cina'-
ñwaw an' cuwa'i'y'a'ip-īya' ta-γu'y'aiza'. 'a'ik-w, a'ip-īya' cina'-
ñwañi, nī'⁷¹ na-m-i'ivivā' nō'n'ñntcian', a'ip-īya' cinañwañi. ma-
n-ō'n-i i'vī'k³Apīya' mañacampa tan-a'q'ite an' piya'i'pīya. i'v^win
nī' i'vī'vā', a'ip-īya'. yu-α'ñq'qarītuava^xqa-ñan-o' mñm'ñwznt
i'vī'zuan', a'ip-īya' cina'ñwañi. qatcu'a^xqan-uwzni yu-α'ñq'qarītua-
va'ñwa', a'ip-īya' tan-a'q'its. qa'tc-u yu-α'ñq'qarītuava^xqa-ñan-o'
a'ian a'ik³, a'ip-īya' cina'ñwañi. ōa'q³fuiva^xqa-ñ uru'ac' mañac-u
tana'q'ite an'. quu'p-añap-īya'aik-w. m^wα'n-ñumpa-q'an' a'ian
i'γir 'a'ik³, a'ip-īya' cina'ñwañi. m^wα'va-ñtīmanañqwa pa' ar
nu^xqwi'k-upīya' qana'uñwaγantmpañwitux-wa. i'vī'cia-q' wa'a'-
p-a'te ur a'ik-ainzni, a'ip-īya' cina'ñwañi. a-va'ñwi nava'q'iqap-īya'.

ō'v^waiyauq-u paγa'in^ynu^xqwik'pīya u-^vwa' cina'ñwaw a'ip-īya,
i'v^wi'rañwa qu'qwi't-īya^xqava itci' toha't-ūmpī⁸⁵ ai'. uv^wa-^antuxw^α-
q-w qo'q-wīk-āp-īya'aik-w u^xqwi'yuan' ar amī'ñwantuγwac-u
pa'pa'i'y'p-īya'. ma-m-u'ccamp o'v^wai' piya'i'pīya'aim' ta's'av
an' tana'q'its: anja'ñwa^a. ta's'av an' qu'qwi'p-īyaiyaq' qñ'ñuqwa-ñ'
tūmp a'k pu'-ruq-wipīya u^xqwi'yuan' ar m-ō'vāñwit-uγwa-ñ' paiyū-
ñupīya'. mañac-u ta-naq'ite an' qīl'p-īyaiyaq' qñ'ñuqwa-ñ'
tūmp a'k tū'm-unuq-wa-p-īyain't'. um^wa'u'p³ p-ōrō'm'yap-īyaie-u.
wants'vunqo'an an' tūmp⁷i'n-aro'ñqwantī um^wα'va' yuwa-^ava'
pñi'ñwñp-īya. 'aa'ik-w, a'ik³pīya, a'xa'n-ñañarñw u-^vwa' pa'pa'-

with moist earth.^{34a} Now then that young Mourning Dove³⁵ said, "Let us two go to find water to drink." "You two shall bring water for me in this (bag)," said Rattlesnake. The two of them, proceeding through this plain, flew over it, putting out their breasts and holding up their heads like doves. Their mother was gathering seeds at that place on the plain. Down upon her did the two of them fall as though from the sky and closed her mouth with their hands. "Oh!" said the woman, "how, then, shall I hide you?" said the mother. "Over there Coyote together with his companions are thirsty," said they. "All right," said their mother, "I shall carry you in the form of little mourning doves in my seed-beater."

And then she carried them through there towards the lake. There those two sisters, (daughters of Iron-Clothes,) sat watching. That mother of the boys said, "Look at the little doves that I have found. Do not take them into the water," said she. The two sisters took them right out into the water and dived into the water. The (doves) slipped out of the girls' hands; then they went straight and took some of the water. They started off through here over the plain and arrived where their companions were. Coyote was nearly dead from thirst. "Oh," said Coyote, "I shall be the first to drink, who have been carrying him around," said Coyote. They all drank, but that Rattlesnake was left over. "Let me drink," said he. "Some one of you shall hold it for him while he drinks," said Coyote. "No one shall hold it for me," said Rattlesnake. "No! let some one hold it for him, that's what I say," said Coyote, "that Rattlesnake will spill the water." Rattlesnake let the water spill out of his mouth. "That is what he will do, that indeed is what I said," said Coyote. Starting from that point the water flowed off through a canyon bordered with willows. Coyote said, "This is the Cedar Spring that I spoke of," said Coyote. In it they bathed themselves.

And then they started off on their way; yonder Coyote said, "Let us all practice shooting at this white stone." They shot at it there and the arrows all came back to them. They alone now were left over, Red Ant and Rattlesnake. Red Ant shot at it, and when he did so, the rock burst to pieces and his arrow came back into his hand. That Rattlesnake bit it, and when he did so, the stone became like a round black mass. They went on again through that country. The tame antelope (that Iron-Clothes had as guard) was standing there on the plain, standing looking in different directions.^{35a} "Oh!" said they, "how, then, are we going to kill him?" Circling about him

q'ava-ŋ', a'ik-p'īya'. ma'up'a' aŋa'oax-tux-wa tanw'xarup-īyaiyan'. manja'c-u ta'ci'av an' qan'a-ŋ A'qa'nanqwoḡp-ī mīa'⁹yantūmpa' qari'p'īya'. cina'ŋwaw an' m'⁹α'va-ntux-wa moru'navi' tu'tu'p-i'na-p'īya' na'uwa'me-k.⁸⁶ ŋni'ŋuts- wa-tci'm'miap-īya' manja'vaxa' wants' an' aŋa'ura'. manja: um'⁹α'va' pi'ka'xunavut-pna-xiv ŋwaw'i'ka'i'p'īya'. ŋni'k'ayuc-u wi'i'k-up'īya' ti'rava-ntux-wa. tiv'ip-ī A'ci'aruqwa-γ⁸⁷ aŋa'ora'i'p'īya' wants' an'. 'u'v'wa' sots'i'k'aip-īya iys'n-uc ŋni'k'aip-īya. ŋni'mi'qup-īya:ic-u tiv'w'i'p-i' aru'q-wa-x-i u'v'wa sots'i'ŋup'īya:ic-u. i'v'waiyauq-u tōγ'w'i'araruq-wa sots'i'ŋup'īya ŋni'ŋutsaq' nŋw'i'āiya-ŋ' pu'ca'γaip-īyaiyaq'. ŋni'zaic-uaq' piy'i'a-ŋ' maip-īya' tana'ci'zaiya-ŋ' nari'yavantuγw iya'n-uylaq' ta'⁹vu'v'ux-u. q'i'p'īyaiyaq' ŋni'ŋuts- pa'a'iyon-i' paiyū'ŋup'īya' qa'q'ŋup'īya ŋni'ŋuts-.

a'ik-w, a'ip'īya' cina'ŋwafi, u'u'ŋwanantca-⁹ŋ uc-u maa'it'uit-i' tana'q'ite ŋŋ', a'iza ŋwa'is'kaina-ŋav u'u'rainqwa'aip'īya'. tiv'w'i'c-amp o'u pi'ka'xunavuts-uan ar mava- ŋwaw'i'kaip'īya. 'an'an' aik', a'ip'īya' cina'ŋwafi. uv'wa'ntuγwa-q' tca'tca'p-ayaitc-p'īyaiyaq' quna'vīa-ŋ'. o'p-ac-u paiyū'ŋup'īya' mava'ntux-wp'īya' wants' an' puv'wa wini'k'aip-a-ntux-w. mava' ŋni'ŋuts- manja'c-u tana'q'ite an' ti'v'k'icara-q'aip'īya. a'a'ik-w a'ivaiyan, a'ip'īya', quna'vua'ami ya'ŋqizw'aiŋumpa', a'ip'īya' cina'ŋwafi. mava p'iteγw'aip'īyaiyaq' ŋni'ŋutsiaq' i'v'w'i'campan-i' tō'tō'q'ca-p'īyaiyaq' cina'ŋwaw an' tca'tca'p-ayateca'qainaφi. 'aŋa'vaiŋqwa'ti'ac- aŋa'iac-u ta'ci'av' an' wants an' kwi'pa'p'īya'. cina'ŋwafi ya'p'iteγw'aip'īyaiyaq' quna'vīa-ŋ'. 'ŋni'ŋuts- ava'ŋwtan' nō'm'miap-īyaiyan' wants' an' aŋa'vatcux-wa. mava'iyuan' ti'qa'q'p'īyaiyan' wants'vunqoa-ŋ' tümpw'i'n-aro'ŋqwanti'.

'aa'ik-w, a'ip'īya' manja'c- tümpw'i'n-aro'ŋqwant an', a'ifcanw qa'q'ŋu'p wants'vunqun ŋŋ' qatcu'ŋwainw i'i'vā' pi'tciāap-atc', a'ip'īya aŋa'c-u. o'v'waiyauq-u ma-m'u'c-u nava'φitsŋw am a'ip'īya-aim', i'v'w'iyarŋwa nanw'i'arqwanumpa', a'ip'īya'aim'. mava'aiyu cina'ŋwaw an' na'nteuin-i'a-ŋqa'n'NA'⁹pi'ya'aik-w tō'tsi'αφi. ŋni'k'anjum-i'ts- ya'c-angup-īya' pa'ai' qari'ri a'u'ra 'ava' i'm'w'i'p'īya. 'aa'ik-w pats'i'ni qatcu'tca-m' paa'iyŋwa'ap-ac-u wi'i'atsŋw am'i, a'ip'īya' nam'i'yan an'. cina'ŋwaw an' 'a-m'u'rqwa-⁹γit-uac-un-i' pñi'n'ip'īya. a'ik-w, a'ip'īya' pats'i'⁹ŋw, um'⁹α'ŋaya'āxa'a niru'q-waa'tiac-u pñi'n'ni', a'ip'īya' pats'i'an an'. m'⁹α'ŋ ani'k'a ia'vurunqwa'in-ani, a'ip'īya' na-m'i'yan an'. maa'up-ac-u ya'c-uqwaŋup-īya' ma-m'u'c-u wi'i'atsŋw am'. manja'c-u piya'm- an' m'⁹α'vaaiyu tu'cu'p'īya'. manja'c-u tümpw'i'n-aro'ŋqwant an' a'ip'īya, aza'n'izai ani'k-⁹ tu'cu'-

in that way, they rounded him up. That Red Ant was sitting on the divide in the direction of the antelope's house. Coyote pulled grease-wood right there out of the ground. Then, as he went along, he put it in front of himself, creeping on his hands and knees towards the antelope. That Rattlesnake was hanging there in his rawhide bag. So doing, he dropped down to the ground and proceeded towards the antelope under the surface of the earth. Yonder he peeped out; he was still far away from him. Again he started to move on under the earth; yonder he peeped out again. This time he peeped out right under him, and, so doing, he looked around at all parts of his body. While he was doing so, he found his heart beating right in the open between his hoofs. Then he bit it, and then the antelope jumped high up in the air and came back making a raucous noise.³⁶

"Oh!" said Coyote, "perhaps it was that Rattlesnake that was gotten sight of." So saying, he went to where he had hung him up. Sure enough, now, only his rawhide bag was still hanging there. "That is what I said," said Coyote. At that place he tore his bag up to pieces. He returned to the same place, he came to where the antelope had been standing. There, then, that Rattlesnake had his mouth filled with dirt. "Oh my companion!" said Coyote, "let me go and get your bag for you." There he arrived at the bag, and Coyote patched it together somehow or other, after having torn it up. Before reaching that Red Ant, the antelope fell down dead. Coyote arrived with Rattlesnake's bag and then he carried him along in it to the antelope. At that place they all ate the antelope, Iron-Clothes' tame antelope.

"Oh!" said that Iron-Clothes, "my tame antelope made a raucous noise. He has not come back here," said he. And then the brothers said, "Let us all turn ourselves into sparrows," said they. There Coyote painted his head fiercely. After they had done so, they flew off towards the lake and there they arrived. "Oh my sister! many have the sparrows become in number," said one (of Iron-clothes' daughters) to her older sister. Coyote kept looking under them, it seemed. "Oh!" said the older sister, "that one, indeed, keeps looking under me." "It is that one whom I have wounded,"³⁷ said her younger sister. Back through that country flew off those sparrows. The mother of the two boys was grinding seeds at that place. Iron-Clothes said, "Why are you engaged in grinding seeds? Is it Coyote that causes you to grind seeds?"³⁸ You said, indeed, that

xwa'. cina'hwavt'cua'm^{ss} æŋ' tu'cu'tuiy'im. imi' pa'qa'q'ain
 'a'i i'yr 'aik^z m^wα'ŋ' qam'i'cap'uts an' axa'n'intca^aŋa'a pa'qa'hoan
 i'm a'iyai' aik^z. man'i'ntca'ŋan ŋn'ŋu maa'v'ia-ŋ u'a'xaφi
 qar'i'ŋuan itci' am' ti'ya'n'ūmpūn'æn', a'ip'ī'ya' piŋwa^aŋ an'. i'v^wi'aq:
 o'u ŋn'i't'i'qan'wi, a'ip'ī'ya' maŋa'c'u tūmp^wi'n'arō'ŋqwant'. maŋa'c:
 o'u piŋwa^aŋ an' ŋn'i'c-uan an'i'ŋup'ī'ya' ti'ya'n'ūmp ar uv^wa'ŋwi
 u'xqwi'yuu' w'i'n'k'ūqwa'uv'w'a'ŋwi w'i'n'k'up'ī'ya'. qa'te'u 'o'α'rian
 an'i'k'ain' m'a'ian 'a'ik^z, a'ip'ī'ya' tūmp^wi'n'arō'ŋqwant'. ŋuwa'c'u-
 ŋwain't' wants'vunqun ŋn' qa'q'ŋu'xqwānti qatc ŋma'j'mŋ'wait'i
 nava'c'u qa'q'ŋuts i'i'vā' pi'tc'ar ni'φα.

ma'm'u'c i'v^waiyauq'u nava'φitsŋw æm a'ip'ī'ya'aim', i'v^wi'aran'wa
 na'a^aŋaruqwa'umpa'. ti'v^wi'c: o'u 'uni'c: a'n'i'k'an'up'ī'ya' a'izum'.
 ŋn'i'ts: ya'c'ūnup'ī'ya' pa'ai' qar'i'ti u'u'ra'. uv^wa' i'm^wi't'zwa'ip'ī'ya-
 aic'u. ŋn'i'c: a'n'i'p'ī'ya' cina'hwaf'i ŋm^wu'ru'xqwa^aŋt'uzc'm't' p'i'n'i'n-
 nip'ī'ya'. i'v^waiyauq: o'p'ac'u ya'c'ūnup'ī'ya' uv^wa' i'm^wi't'zwa'ip'ī'ya'
 p'iv^wa'yuv ŋn'i'k'ān'. o'v^waiyauq'u ma'm'u'c'u na'va'tsŋw æm
 pa'iyi'q'wōip'ī'ya'aim' qan'vā'ntuxwa^am'φi. i'v^waiyauq'u ma'm'u'-
 c'u na'va'φitsŋw æm a'ip'ī'ya'aim', i'v^wi'yan'wa na'vu'tc'zru-
 qwa'umpa'. ti'v^wi'c:amp o'u pu'tc'atsŋw qa'te'u paa'iyup'iaic'u
 qan'i'ntcūqwa^ax'i. 'aa'ik-w a'ya'n' an'i'k' an'i'ntcūm' i'm' pu'tsatsŋw
 æm', a'ip'ī'ya'aim' ma'm'u'c'u nava'tsŋw æm o'a'xa-q'ari'zaiya'na'm'.
 'a'aik-w m^wα'ŋaya^axa'a na'ntcūn't' puŋ'wi'ŋq'i o'a'va'n't'ŋ an' ar
 ŋmp'i'n'ini'ntc'. pats'i'ŋ an' a'ip'ī'ya', m^wα'ŋ an'i'k'a i'a'vurun'ūqwai-
 n'ni. o'v^waiyauq'u ma'm'u'c'u ma'n'u'n't' o'p'ac'u m'i'n'c'ip'ī'ya'.

uv^wa'yū'm a'ip'ī'yaico'm' ma'm'u'c'u nava'φitsŋw æm', i'v^wi'ra-
 ŋwa na'ya' t'c'itcūqwa'umpa'. ti'v^wi'c:amp o'u qa'tsŋw æm' qa'te'u
 pa'iyōnup'iaic'u tūmp^wi'n'arō'ŋqwant'i qan'vā'. ma'n'ō'q'ō ma'a'v'i-
 a'ŋ' q'i't'i'tcūq'up'ī'ya' pa'ya'ŋ'wiya'm' ma'roarōmpu'uit'ik'p'ī'ya'
 tūmp^wi'yua'ŋ' tūmp^wi'm'a^av'ia'ŋ' ma'n'ō'q'ō q'i't'i'tcūq'up'ī'ya' pa'ya'-
 ŋ'wiya'm' ma'roarōmpu'uit'ik'p'ī'ya' tūmp^wi'yua'ŋ' tūmp^wi'm'a^a-
 v'ia'ŋ' ma'n'ō'q'ō q'i't'i'tcūq'up'ī'ya'. maŋa'c'u piya'm' æŋ' piŋqa-
 rucup'ī'ya' ma'm'u'c'uq-w nava'φitsŋw am' yu'a'p'ī'ya'q'a'm'
 tu'cu'n'a'ŋ' piya'iyav'i'm'. ma'm'u'c'uq-w ti'qa'q'p'ī'ya' to'xwa'vai'
 cina'hwav'iy an' a'iva'ian'w. i'v^waiyauq'u ta'ci'anti' ti'ya'izūqu
 maŋa'c: a'ip'ī'ya' ta'n'a'q'itc an', i'v^wi'æni to'yo'in'ō'xqwō'mts:ŋaip'ai-
 yni qwtic'q'ani'ŋ u'u'ra' tsits'i'ŋwic'a. ma'm'u'c'u'ŋw' q'u' a'a'u-
 ra'ŋwa qwtic'q'ania'ŋ' tsits'i'ŋwicap'ī'ya'. to'yo'ia'van'wti ŋn'i'ts:
 kwi'pa'p'ī'ya' qwtic'q'ania'ŋ' mava'ŋwan ŋn'i'ŋuts o'a'xa-q'aip'ī'ya-
 iyan'. i'v^waiyauq'u ta'ci'ant ar ti'qa'ŋ'wip'ī'ya' ma'm'u'c'u'α'q-
 ŋn'i'ŋuts qan'a'm' ta'ŋw'zaru'p'ī'ya'iaq'. i'v^waiyauq'u maŋa'c'u

you had killed that little jack-rabbit, but how did you kill him, as you say?" "It is thus that I did so to him, with this seed-beater of mine, as he was sitting right in the brush," said his wife. "Go ahead, then, and do it again," said Iron-Clothes. So that wife of his did just as she had (pretendedly) done, and the seed-beater struck right into the spot where the arrow had struck.³⁹ "No! it has been done by a spy, that is what I say," said Iron-Clothes. "That tame antelope of mine too has made a raucous sound. He is not wont to make a sound like that for no reason; having made a raucous noise, he is wont to return to me."⁴⁰

Then those two brothers said, "Let us all turn ourselves into piñon jays." Sure enough, now, they all did just as the two of them said. Then they flew off towards the lake and arrived there. Coyote acted as before; he kept looking under them, as it seemed. Then they flew back again and arrived there whence they had been coming. Then the two sisters went back to their own house. Now those two brothers said, "Let us all turn ourselves into mice," and in very truth they became mice in great numbers under the house. "Oh! how did it happen that there came to be these mice?" said the two sisters, as they sat and watched them. "Oh! that one, indeed, is making a horrible squeaking noise. He has something raised on his back." The elder sister said, "That one it is whom I have wounded." And then they all turned back again.

Now, then, the two brothers said, "Let us all turn ourselves into rats." Sure enough, then, they got to be rats in great number in Iron-Clothes' house. They gnawed all his things to pieces. They caused the bow-strings (of Iron-Clothes and his daughters) to hang loose, and they gnawed Iron-Clothes' gun all to pieces. That mother of the two boys kept on grinding seeds and they carried off what their mother ground. Those, Coyote and his companions, ate it during the night. Then, when dawn came, that Rattlesnake said, "Vos baculo prehendentes ipso in loco quo curvus sim jacite me ad domum ejus defaecationis." Illi igitur ad domum (Ferrovestiti) defaecationis eum baculo jecerunt et ipsa in domo ejus defaecationis cecidit. Then he waited for him therein. And then it became dawn and they thereupon circled around the house of (Iron-Clothes and his daughters). Deinde ille Ferrovestitus iit ut defaecaret et crebro pandiculatus est⁴¹ cum ambularet. "Are you waiting there for me, Coyote?" said Iron-Clothes. Consedit in foramen defaecationis.

tümp'ín-aro'ñqwant an' qwítca'xw'óip'íya' nan-a-ro-q-wípax-píya. uv'a'-aru'zn'í' cina'ñwaw óa'xa-q'arízn',⁸⁹ a'íp'íya' tümp'ín-aro'ñ-qwant an'. ó'pa'q'una-q' avá'ñwi qa'qa'ríp'íya'. maná'c' uv'aí' un'ñuqwa-ñ' ta'n-a'q'útc an' kwí'tu'x'pa-q'oañ' qí'í'p'íya'. maná'c' u tümp'ín-aro'ñqwant an' na'va'c' u qa-rí'p'íya' qatcu yu'mu'-q-wípíá'a. maná'c' un'wa tan-a'q'útc an' tí'ñquní'añw qí'p'íya'aic' u. un'ñuqwa-ñ' un'ñuts' tümp'ín-aro'ñqwant an' na'v'í't-u'm'ñup'íya' qan' av un'ñuts' uv'a'íanañqwat íac' u wí'na'íñwar'uzp'íya'.

ma'm-uc' í'v'aíyauq' u patcú'ñwa-ñ' an' a'tcí'amuf' tu'u'map'íya' wa'v'í'n'í'p'íya'aim'. un'ñ'uqwa-m' pa'ya'ñ'wíam' ar tñqwa'p'íya'. ma'ru'x'qwa'ñqíp'íya'iaq'am' pa'ya'ñ'wíam' u'f. un'ñum'ñq'ucam-pa-q'am' pa'ya'ñ'wíam' 'aí' t'qwa'p'í'namíp'íya'í'uaí'. maná'c' u ta'cí' av an' a'íp'íya', nín'a'xw'á'xain'í' xír⁹⁰ qwa'ut-u'ýwæ' u p'ompo'-n'ái', a'ízuwan' ma'm-u'c' u na'va'tsujw' am' qwa'ut-u'ýwæ'm' p'ompo'n'ap'íya'aim'. un'í'xw'á'xm' u'xw'í'yu' ar kwí'tu'x'pa-m' tsis-tu'na'ñqí'mízn'í'. maná'c' u pñq'a'm'aip'íya', nín'a'xw'á'xain'í' wá'qí't-u'ýwæ' u tara'vun'na'ái', a'ízuwan' ma'm-uc' u na'va'tsujw' am' wá'qí't-u'ýwa'am' tara'vun'na'p'íya'aim'. un'í'xw'á'xm' u'xw'í'yu' ar p'ó'í'paám' tsitsujwaxa'imíp'íya'ín'í'.

maná'c' u ta'cí' av an' qa'tcu q'ú'qwn'wa'í'ucampæ' qa'nn'a'cuv' a'íp'íya'. pína'ñqw' ó'v'aíyauq' w' a'íp'íya', nñw'í'ruqwat-u'ýwaq' a'va-n'arañwa' a'íyaq' q'ú'qo'q-wí'kanañum' a'r qa'tcu maa'ntsujwá'a. ív'ín' un'í'ts' ní'⁹¹ cu'q'uc' u'qwi'yuts'í'vaivâte ump'í'acampa' ma'm'í'-v'atcí' q'ú'qwi'va'. a'íyaic' wá'qí't-u'ýwa'am' mñí'c'ík' p'ó'í'pa-t'í-a-m' q'ú'qwi'p'íya'. un'ñuqwa-ñ' ma'm'í'ñwántí' tí'rava-ntux-wa kwí'pa'p'íya' co'q'un an' qwa'uan' mñí'c'ík' q'ú'qwi'p'íya'icua-ñ'. mava'ntu'ýwa-m' pa'qa'ñup'íya'iyam'. u'qwi'yuan' ar q'ú'qwi'm'ñ-quan' aña'úraaic' u paíyü'ñum'ip'íya'. mava'ntu'ýwa-ñ' tümp'ín-a-ro'ñqwantí' an' patcí'ñwíñwáq'uan' pa'pa'q'qwainup'íya'í'uaí'iyam'. nava'fítsujw' am' píya'íya-m' ya'vanax-píya'.

9. CHIPMUNK DECEIVES THE GIANT.

m'w'va-yaxwáam' tava'ñq'wítce an' píya'ñ'waí'f qan'í'xaim'ia'm'. 'a'ík' w' píya'ni uwa't-u'ýwat-u'áiyín'ó'. un'í'tsianan' pava'íva-ñ', a'íp'í-ya' tava'ats an' píya'ru'xwá'fí. qa'tc' u qatcu' n'a'n'ia'ap'. m'w'á'ñ' 'an'ík'-z' q'ú'tu'c' un' pa'qa'ñqíñumpa'ñ'am'm', a'íp'íya' píya'ñ' an'. pava'tcuñqíva-ñan' 'aian' 'a'ík'-z'. qa'tcu' pa'qa'ñqíñumpa'ñ'am'm' 'aian' 'a'ík'-z', a'íx'ucampa-ñ' pa'va'tcíp'íxa'. ma'ña'c' u q'ú'tuc' a'ñ'

Cum autem ille id faceret, Crotalus eum momordit per anum. That Iron-Clothes remained seated as though nothing had happened, he did not even start. That Rattlesnake bit him again, this time further up. When he had done so, then Iron-Clothes drew in his breath sharply and groaned with pain, and before he could reach his house, he fell dead.

Now those daughters of his seized their bows and pulled the bowstrings, but when they did so, their bowstrings snapped. They stretched what was left of their bowstrings, but whenever they did so, somebody always broke them by shooting at them. That Red Ant said, "I, indeed, for my part, (when in that plight,) did turn around and, stooping, clunem crebro tetendi. When he had spoken thus, the two sisters turned around and, stooping, clunes crebro tetenderunt. Whenever they did so, the arrows were all braced, as it were, per anos eorum.⁴² That (Red Ant) kept on saying, "I, for my part, (when in that plight,) did face this way and keep putting out my breast." When he had spoken thus, the two sisters turned about and kept putting out their breasts. Whenever they did so, the arrows would all stick, as it were, to their breasts.

That Red Ant did not shoot, but he did nothing but sing. Then, after a while, he said, "We shall all be beaten, for those (arrows) which you are shooting have no effect. Let me, then, who am wont to have but one little arrow, shoot at them merely for fun." So saying, he shot at them through their breasts as they turned around to face him. As soon as he did so, one of them fell dead to the ground; at the other one he shot again as she turned around the other way. There he killed the two of them. Whenever he shot, his arrow would come back to him. To that place had they all gone to kill Iron-Clothes and his daughters. The two brothers brought their mother home.

9. CHIPMUNK DECEIVES THE GIANT.⁴³

At that place, it is said, Chipmunk and his mother were wont to dwell. "Oh! my mother, somebody is walking in yonder direction. So let me call him," said Chipmunk to his mother. "No! do not say anything. That one is the Giant. He will kill you, my dear," said his mother. "Let me call him, that is what I say." "No! he will kill you, my dear, that is what I say;" in spite of her saying so, he

tirə'c qwəts nanqa'tsaq aip'īya. a'itca-ŋ' tirə'c-ik-w, a'ip'īya anac a'ip'ate an'. a'igumpaaecuni piye'ni, a'ip'īya. qa'tcu maŋa'am-un' pa²qa'ŋuqwaingumpa', a'ip'īya' piya-ŋ an'. a'ix'ucuaŋ' wa'a'ŋup'īya. u'u'v'aiyauq' anja'c-u qu'tuc a'ŋ' tina'ŋqw a m'u'uraim'ik-up'īya. piyā'ni i'v'ī'an' sa'a'ŋqian' tina'ŋqwaiyan', a'ip'īya a'ip'ate an'. maŋa'c o'u sa'a'ŋqip'īyaiyan' am-uφ pi'tcip'īya' maŋa'c-u qu'tu'c-ŋ narixw' n ap' an'. un'te a'ip'īya, axa'n'izain' a'ik² pa'izain im a'ip'ats. nava'c-u'um a'ik² pūn'ik'izain a'iza', a'ip'īya a'ip'ate an'. u'u'v'aiyauq' an' sa'a'p' anja'φ yu'n'a'p'īya. anja'c'uq-w ivi'p'īya'aik-w na'va'c-un' q²a'qa't'ip'īya' cua'ŋumin'ka'aik-w.

un'izaic a'ip'īya' qu'tu'c a'ŋ', axa'va-ntuxwa'a qwitca'm'i. ivä'ntu q-wa'u⁹¹ avo'a'ŋantip'anjw'it-ux-w. i'v'ī'ram'iza' uv'a'n-tux-w'qwa'iv'am', a'ip'īya' qu'tu'c. uv'a'ntuxw'xm un'ŋuts qwitca'p'īya'aim'. maŋa'c-u qu'tu'c an' a'ip'ats qwitca'n-a'ŋ' ti'qa'p'īya'aik-w. un'te a'ip'īya, axa'n'izai āni'k² m'ā'n-inteuru'a qwitca'n-o'. i'v'ī'q-w pūni'k'a' nī'ni qwitca'n-an', a'ip'īya' qu'tu'c a'izaic-u qwitca'p'īya. avu'axant ar pu'tca'p'īya. un'ŋumi'ts a'ip'īya, i'v'ī'ram avanjwitu'w'am' nam'a'ŋwicava'am'. y'ma.i, a'ip'īya a'ip'ate an'. imi'āni na-m-u'm-ŋwicava'am', a'ip'īya a'ip'ate an'. qa'tcu nī'im imi'ā na-m-u'm-ŋwicava'am', a'ip'īya' qu'tu'c an'. y'ma.i, a'ip'īya a'ip'ate an'. qu'tu'c an' uxw'vutsuma-ŋ' tsuŋw'c-ap'īyaiyan' uxw'vuts ar co'ya'p'īya. o'v'aiyauq' ma'p'ī-m'ō'ntsumaφ ma'ŋw'c-p'īyaiyan'. un'x'ucampa-ŋ' maŋac-u qa'tcu nintc'x-piā'a. un'izaic-u' qu'tu'c an' naŋwa'q-um-an'ŋwa ma'ō'-m-ōφ maŋw'c-ap'īyaiyan'. un'x'ucampa-ŋ' qate nintc'cipiā'a. i'v'ī'm uφ nī', a'ip'īya anja'c-u tava'ruŋqwhite an'. nī'ntac-ucuru' ava'ŋwtu'wani ma'ŋwipava-ni imi'hampan'izain⁹² uc qateu'umi ma'ŋwipaw'a. o'v'aiyauq-u qu'tu'c an' qwitca'p'īa-ŋ a'xavateux-wa ma'ŋwipap'īya. ma'ja'c-u a'xavaiyu qwa'tsaxavurup'izain: uv'a'ntu'w-ŋ' pa²qa'ŋup'īyaiyan'. un'ŋuts piya'iyav uŋwa'ru'x-wa tūn'ā'p'īya'aik-w, pa'qa'ŋuntsa-ŋani qu'tu'c: uŋ iya'vaxan'nam imi uŋwa' a'ik'ain' pa²qa'va-ntin a'ik'ain'nam.

10. COYOTE UNSUCCESSFULLY IMITATES CARRION BEETLE.

u'qu'v'itcate an' m'ā'va' qani'ntcup'īya. un'its a'ip'īya, ti'yi'vī-ŋwini i'v'ī'ya-q' nī'uφ co'p'a-ro'ac'u'it-ŋwanumac, a'ip'īya' ma-m'ī-rux-wa ti'ŋ'ewi'. 'an'a-ŋ aik², a'ik'p'īya' ma-m'u'c-u ti'ŋ'anjw

called to him. That Giant, having come to a standstill, listened. "Now he has come to a halt," said that boy. "Let me call out again, my mother," said he. "No! that one will kill you, my dear, as he passes by," said his mother. In spite of her saying so, he yelled out. And then that Giant commenced to go along upwards toward them. "My mother, go ahead! make mush for him. He is coming up," said the boy. So she made mush for him. That one, provided with gigantic strength, arrived where they were. Then he said, "For what reason are you making that sound of calling me, you boy?" "Just for fun I called out, saying, 'Come and see me!'" said the boy. And then he put mush before him. That one drank it; just as though it were nothing, he kept on sitting as he finished the (mush they kept putting before him).

So doing, the Giant said, "*Quo soles ire ut defaeces?*" "Off this way into a semi-circular valley." "Let us two, then, go off yonder," said the Giant. *Deinde ei ibi defaecaverunt. Ille Gigas excrementum pueri edit. Deinde inquit, "Quid facis? Non ita est defaecandum. Vide quod a me defaecatum," inquit Gigas; simul atque haec dixit, defaecavit.* The semicircular valley was filled up. After he had done so, he said, "Let us two push each other into it." "All right!" said the boy. "Let me push you first," said the boy. "No! let me push you first," said the Giant. "All right!" said the boy. The Giant pushed him with a little blade of grass, but the grass bent. And then he pushed him with his little finger, but in spite of his so doing, that one did not budge. The Giant tried again and pushed him with both his hands, but in spite of his so doing, (the boy) did not budge. "Let me now (try to push) you!" said that Chipmunk. "Neither could you push me into it, seeing that even I could not push you." *Deinde eum impulit in medium Gigantis excrementum.* That (Giant) made a splashing noise as he moved about in it; right there did (Chipmunk) kill him. Then he told his mother about it, "I have killed the Giant whom you feared, as you said of him that he would kill me, of whom you said that."

10. COYOTE UNSUCCESSFULLY IMITATES CARRION BEETLE.⁴⁴

Carrion Beetle built a house there. Then he said, "My friends, go ahead! gather together at my place for just one night," said he to the Deer. "What did he say?" said the Deer. "Do you all

amī. niv^wα'yaq' cu'p'a-ro' a'iyā aik^z, a'ik^zApīya. un'nuts-
qan'va-η' qwtcu'mp'pīya 'an-a'x-i qan'a-η' yu'wīp'pīya. un'nuts
A^zqo''p'pīya' manā'e U^zqo'viteate an' yī'ī'va a-vīp'pīya. un'nuts-
tīv^wtsi 'at'io'p'pīya. 'aa'ik-w o'tsanw a'ik^zApīya. a'up'a'a yī'ī'
yo'n'nūmpa-ts sampa ma'nō'n: tcañwī'q'a-p'pīya'. cina'hwav an
t'tcuq' anā'vateux waqip'pīya U'qo'viteate: an'. a'ik-w, a'ip'pīya'
cina'hwafī, an'anjwutsitca'm'ī' un'ηU qo'γo''tsiam t'ī'm'ī' tī'γ'anjwī',
a'ip'pīya' cina'hwafī. qatcu'an an'anjwa'a, a'ip'pīya U^zqu'viteate'.
u'maj' īv^wī'q'wan:zā imi'ntcux wa tīn'ava', a'ip'pīya U^zqo'viteats'.
nī'' na'm'ī'xanintcuiy o'v^waiyauq-U waa'q-U pā m'pī'n-ivānw mori'-
s'a'ai' ma'nō'q'oq' un'nuts t^zqa'ī'yīq-w. ī'v^waiyauq un'its a'ik-
umu'rux-w tī'γ'anjwā', īv^wī'yaq' nī''φα cu'p'a-ro' su'yut-u'γwa-
numac, a'ik-an 'cāi'. u'v^waiyauq-U yī'ī'va a-vī'Yī un'nuts o'. u'maj',
a'ip'pīya' cina'hwafī, nī'' 'aik^z pU'tcu'tcu'γwaxaicampā'q-w.

u'v^waiyauq-U cina'hwav unī'e a-n'ī'p'pīya' tīn'anqīq'ain'nanwafī.
un'its yī'ī'va a-vīp'pīya' ma'm'ī'ac tī'γ'anjwī amī qan'n-a'γī'γzm
A^zqo''ī'x-U. un'nuts sīna'hwav o'p'pīya. 'aa'ik-w cina'hwavite
unw o'', a'ik-Apīya un'nuts yī'ī' a'up'a'a minqwa'pīya. un'nuts
sīna'hwavīy an' ta'p'ī'caq'pīyaian' YU^zqu'tsīnwā'campā pa'qa'ηU-
pīya' cina'hwav an'.

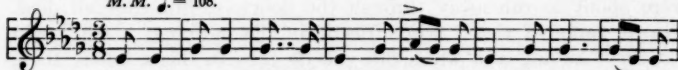
gather together at my place,' that is what he said," said they. And then they gathered together at his house, and they were seated inside his house. Then they slept, and that Carrion Beetle lay at the doorway. Deinde valde⁴⁵ pepedit. "O, pepedit ille," dixerunt. They were about to run away through the doorway, but they all died. Coyote came to visit Carrion Beetle in the morning. "Oh!" said Coyote, "having said what, did you do thus to them, killing these Deer?" said Coyote. "I did not say anything," said Carrion Beetle. "All right! Let me, then, tell it to you," said Carrion Beetle. "First I build a house, then I boil beans in two buckets, and then I eat all of them. Next, then, I say to the Deer, 'Do you all gather together at my place for just one night,' say I. Deinde in limine jaceo et pedo." "All right!" said Coyote. "I said so,⁴⁶ though I knew about it."

And then Coyote did just as he had been told by him. Now he lay in the doorway, while the Deer were asleep in the house. Deinde pepedit Canis. "O, Canis pepedit," dixerunt. Then they rushed out through the doorway and crushed Coyote by trampling on him. Only two fawns had Coyote killed.

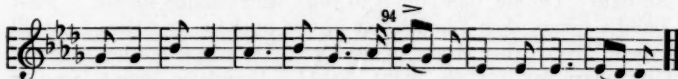
11. GRAY HAWK AND TOAD GAMBLE.

m-wa'vaiyaɣwa-ŋ saɣwa'x-ucav aŋ' piŋwa'ŋw'aif qari'p-i'ya'aim'.
caɣwa'x-ucav a'ip-i'ya',⁹³

M. M. ♩. = 108.



to-go-ga-wi-wi ya -ni pai-ya-ya- ni pai-ya-ya- ni



to-go-ga-wi-wi ya -ni pai-ya-ya- ni pai-ya-ya- ni.⁹⁵

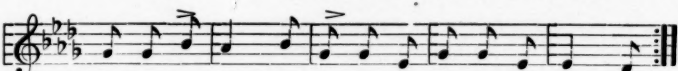
i'v-wi-tca'n [u'qwa'iya-vi'n-ɪ]⁹⁶ u'v-wa paɣi'k-wa'i'⁹⁷
i'v-wi-tca'n [u'qwa'iya-vi] qani'vaɣi'k-waiva-[vi']
i'mi-za'a-a-[vi'n-ɪ] mava'a-' qari-[vi']⁹⁷
pa'iyk-t'vā-n- [o'qwa'iya] taci'panti'ma-[vi'n-ɪ]
i'v-wi-t'x-wa-a-[vi'] qari'v-i't'iva-[vi']⁹⁸
ma'ik-an- i'v-wi'⁹⁹ u'v-wa-n- [oqw] aiɣa-' paɣe'n-nuɣwa'i'iva-'ts¹⁰⁰, ¹⁰¹

a'ip-i'ya' maŋac caɣwa'x-ucav aŋ'. piŋwa'ŋ aip-i'ya',

M. M. ♩. = 110.



ta - vi - a - vi - giŋ pa-siŋ-wa-yun-ta - qa - ɣuŋ - iŋ



pa - vi - a - vi - giŋ pa-siŋ-wa-yun-ta - qa - ɣuŋ - iŋ¹⁰²

a'yan'tva-'tsi' [o'qw] aiɣa a'n-tga'a-'a
a'ya'up-a-'aŋqwa'aivatsi' [uqw] a'ik'a.¹⁰³
i'v-wi-tca-'a ni''i i'miŋw'aini-[vi]
ya'ŋwun-i-[vi-'i] i'miŋwa'a'imp-a'ani-yi
ni-'i-[v-wi-ɪ].¹⁰⁴

qari' ma'ian 'aiɣa-ri''¹⁰⁵

a'yan- um-wa'va p'i-tciɣw'aip-i'ya' cina'ŋwavi qani'va-m' tɔ'ca'p-ai-
ya-ts:ɣantŋwa'a. naiya'ŋwunqit'uɔp-i'ya' nuŋwia'iya-ŋ' ma-n-ɔ'q
qwaɣwa'p'iɣa'ɬuai'. caɣwa'x-ucav qa'p-i'ya',

11. GRAY HAWK AND TOAD GAMBLE.^{46a}

At that place, it is said, Gray Hawk was living with his wife.
Gray Hawk said,

"Togogawiwi yani paiyayani paiyayani

Togogawiwi yani paiyayani paiyayani.⁴⁷

Let me go off to that place,

Let me go off to visit,

But do you stay here.

I shall return in the evening.

Do you then remain,

That is what I say, there, say I, who am about to go away,"

said that Gray Hawk. His wife said,

"Taviavigim pasiṇwayuntaqayinim

Paviavigim pasiṇwayuntaqayinim.⁴⁸

Why will you, as you say, be doing thus,

Whither will you, as you say, be going away?

Do you, then, me with you,

Take me with you.

Stay, that is what I say, stay!"

Somehow he arrived there at the house of Coyote and the white-breasted one.⁴⁹ He played the hand game with them and they won from him all of his people. Gray Hawk sang,

to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.
 a'it-a'n 'u'qwa-ya'[v'i'n-i] nuw'i'ya'i-tu'i-[v'i']
 qwa'qwa'ino'sa'mpa'a'ni-[va'n-i-a'] ni'ni.
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 a'itca'ni-i' qwa'qwa'ino'campan[o'qwa'i']
 i'm[u'qwa-ya']n tca'p-aya'a'ya'nti i'i'i'm-i.
 i'v'i'ya'ya'p [o'uqwa'ia] ni'ni ni'hwia'ia'ni
 qwa'qwa'ino'tu'av'i'n'.¹⁰⁶

ma-n'o'q'waq'.¹⁰⁷ ma'a'via-η' nuw'i'a-ηu'wa'q'oan' sina'hwav an'
 to'ha'p-aiya-ts'antunwa'.¹⁰⁸ qwa'p'i'yaia-q'am'. ca'xwa'x-ucap'i
 paiy'i'k-w'aip'i'ya' tava'ia-q-wuq'u. qatcu'q' tin'ap'ia' p'iv'a'iyuφ
 paiy'in' pinwa'ia'v an'a'ru'x-wa. i'ti'e-amp un'i'n-imp'i'ya. i'tcuq-w
 a'ip'i'ya, i'v'in un'i'q'it'o'o'yo'iva'¹⁰⁹ im un'i'ts i'va qar'i'va'. qa'tcu ni'
 imi'hw'wimpa' ni'nia' to'q-wa'va'. qa'tcu ni' na-ro'q-wa'va',
 a'ip'i'ya' ca'xwa'x-ucav an'. ca'xwa'x-ucav an' qa'p'i'ya',

to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.
 i'v'i'tca'ni' [qwa'ya'ηqo] unwa'vantu'γwaqwa'ino'mpa
 ma'ian [u'qwa]aika'[v'i'n-i] unwa'iyac [u'qwai] p'i'mp'i'n'-a-
 vu'gaip u'ηwa-ya'.¹¹⁰

i'v'in imi'hwai'mpa, a'ip'i'ya' pinwa'η an' qa'x'a',

ta'viavi'g'im pa'su'wayu'ntaqa'γ'i'ηim
 pa'viavi'g'im pa'su'wayu'ntaqa'γ'i'ηim
 pa'viavi'g'im pa'su'wayu'ntaqa'γ'i'ηim
 pa'viavi'g'im pa'su'wayu'ntaqa'γ'i'η.¹¹¹

ca'xwa'x-ucav an' pinwa'iaφ u'tu'c-unw'i'ip'i'ya. un'ηuts miq'ants
 o'pa'q'aitetei' qa-n-i'q-w'e-c-ura'ruin'noa.i o'p'a'a' tu'pa'q-up'i'ya. un'
 tu'yu'mpai'¹¹² a ru'q-wa-γu'qwa'p'i'ya' ti'v'i'ts mφ ti'q'a'hwip'i'ya'.
 tu'pu'n-i'γu'puc-ia'γwōn-o', a'ip'i'γain-i'. ti'v'ic o'u pinwa'η
 an' tu'pu'n-i'p'i'ya. un'i'tsian' pu'ca'γaip'i'γaiyan'. a'itcan
 a'γa'x-up'a'η', a'ip'i'γain-i'. mar'i'an'awuc o'pa'q'aitetei' a'up'a'a'
 tu'pa'k-ika'. a'iaic-un-i' o'p'a'a' tu'pa'q-ip'i'ya' na-n'o'c-u. na-
 ηwα'upa'ηqwaip'i'γai'ηw. u'u'v'a.i' pa'ηwaiaφ'i ma'ntsa'ηwina'p'i'ya'
 nanwα'upa'tu'γwōn-w. sa'xwa'x-ucav an' tuntu'q-unt'o'ηup'i'γain-i'.

to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.
 a'itcan a'γan-i'ηo'[v'i'] a'itca'n'.¹¹³ a'γa'n-ino'[v'i']
 u'ηwa-c u'ni-ya'ntcani' ani'ηuni' pinwa'n o'η'.¹¹⁴

"Togogawiwi yani paiyayani paiyayani
 Togogawiwi yani paiyayani paiyayani.
 Now I am beginning to be deprived of people,
 You have beaten me.
 Togogawiwi yani paiyayani paiyayani.
 Now you have beaten me,
 You, that are white-breasted.
 Alas for my people,
 They have been beaten."

All of his things and his people did Coyote and the white-breasted one win from him. Gray Hawk returned home when the sun was setting. He did not tell his wife from where he was returning. He was wont to do thus always. In the morning he said, "Let me go away to some people, and do you then remain here." "No! I shall go with you and you shall stake me." "No! I shall stake myself," said Gray Hawk. Gray Hawk sang,

"Togogawiwi yani paiyayani paiyayani
 Togogawiwi yani paiyayani paiyayani.
 Let me go away to him,
 That is what I say, to him,
 The Toad."

"Let me go with you," said his wife, singing,

"Taviavigim pasinwayuntaqayinim,
 Paviavigim, pasinwayuntaqayinim,
 Paviavigim, pasinwayuntaqayinim,
 Paviavigim, pasinwayuntaqayinim."

Gray Hawk caused his wife to go to sleep, and then he slipped out through a tiny little opening, the smoke-hole of the house. And he went off under the sky till he got very far away. "Would that you might wake up!" thought he, and sure enough his wife awoke. Then she looked for him. "Where has he gone to?" thought she. "Perhaps he has gone through that little opening." Thinking so, she herself slipped out through it and followed his track. And she threw some of her blood on his track, so that Gray Hawk felt as though there were heavy lumps all over his body.

"Togogawiwi yani paiyayani paiyayani.
 What has become of me?
 Perhaps that wife of mine did so to me,"

a'ip-īya'. manac a'up-anqipīya' pinwa-ŋ an'. m-wa-ŋ un'nuts-
ti'raiya-va wa'ts'ŋupīyaiyan'. unts qa'p-īya' manac pinwa-ŋ
an',

ta'vavi-gīm pa'suwayu'ntaqayt-ŋin
nī''uŋw a-ro'a-yi ma'nŋumpa'n-ti
u'ŋwaiac¹¹⁵ pu'mpun'ua-viga'ip uŋwa'iya
u'v'ani¹¹⁶ wa'tekiga'in-u qa'ni uqwa'iya.¹¹⁷

man'ŋumpanti''ŋw aik-ʒ, uv'a-^{117a} q-ar, a'in-ian'yan^{117b} a'ik-ʒ.
i'yu'p-an-ŋw¹¹⁸ a'ik-aruam'.¹¹⁹

m-wa'upa'm un'nuts na-ŋwa'aimk-upīya'aim^{119a} ava'am p'te-
xw'aip-īya qa'n-t'a-m' pūmpī'n'cavi'yaip-t' ena'ŋwawŋwa'. m-wa-i
naiz'ŋwip ar ti'ya'i'pīya'. i'v'ī'raŋw nampa'n-a-nts'xax-qava',
a'ip-īya sa'ŋwa'x-ucaphi. ena'ŋwawaiya'pī to'q wap-īya pinwa'ŋwa-
q-u'p. un'nuts qumu'nti'xru'xwop-īya. nī'naŋwī qwa'ŋwa-ŋ-utsp'
pa'pa'q-ava-n', a'ip-īya ca'ŋwa'x-ucaphi. "mpa'iyŋwini nan'a'c'o-q-u-
pim'in' un'ŋq'x-qava-n' qateu'ŋwīn' qwa'ŋwa-ŋunquŋwain', a'ip-īya
pūmpī'n'cavi'yaip an'. i'v'ī'raŋw nī'ni maa'xariri' uru'an'zn' w'a'xa-
rox-wa un'ŋumpa'. qwaia'ŋq'pateu'ŋwaa'q-waŋwini¹²⁰ pa'pa'q-anjū-
pa-n', a'ip-īya sa'ŋwa'x-ucaphi. m-wa'upa' yu'n-ŋup-īya ti'raiya-x-
ma'xariri 'a'ura'. 'ura-ŋwini¹²¹ qwaia'ŋq'pateu'ŋwa'q-w¹²⁰ pa'pa'-
q-aŋumpa-ni, a'ip-īya ca'ŋwa'x-ucaphi qa'ya'.

i'v'ī'ya'ya-p-t-[u'qwa'iya 'a'vī'n-m'na']
nī'ni'a'a' [u'qwa'iya a'vī'n-m'na''a']
qwa'ŋu't-o'o''a'va'mpī'zni-i'
i'v'ī'ra'ŋwa'a' nī'ni ma'yarī-rinwa'iya'ni
u'a'xa-ro'ŋwa'' a'iv' u'nŋu'mpa''a'
qwa'iya'ŋqwa-pa'tcu'ŋwa'a'q-an[o'qwaya''a']
nī'ni'a' pa'p-aq-a'ŋo'm-pa'ni-i'.¹²²

ma'xariri'ŋwaiya-ŋ a'xaruŋwa-m' tuv'a'xaitcainuq-u qwaia'ŋ-
qwa-pa-q' pūmpī'n'cavi'yaip an' nari'iyava-m' wīni'xw'aip-īya. a'ik-w
nŋwī'RUqwatuxwawa-r'u'zn-iy'zn-izain-t', a'ip-īya ca'ŋwa'x-ucaphi.
a'itcaq-wa cu'yuc-u piya''ŋwa uru'a'n'znī pīm-ā'ŋwini qwa'ŋwa-ŋ-um-
pa-n-anjūm-in'. i'mi pūmpī'n'cavi'yaip nari'ŋwina'pīŋw a'ruaiyi,¹²³
a'ip-īya ca'ŋwa'x-ucaphi. manac pinwa-ŋ an' qumu'nti'xruqwantī
wīxa'm-a'q-w qarī'p-īya. wa't-uŋwatca-m'¹²⁴ ma-ya'ŋa pūmpī'n'cavi-
vu'yaip an' amī'ŋwain'kī, a'ip-īya pinwa-ŋ ca'ŋwa'x-ucavi' qa'xa',

said he. That wife of his came along in his track, until there in the open plain she caught up with him. And then his wife sang,

"Taviavigim pasinwayuntaqayinim.
I shall be doing thus to him,
To that Toad.
There at the house have you left me."

"That you are to do thus to him, do you say, but I did say, 'Stay there.' Did I say to you, 'Go along with me through here'?"

And then the two of them started off on their way together and there they arrived at the house of Toad and Coyote. A hand game took place there. "Let us have a foot-race," said Coyote. He staked his own coyote together with his wife. And then they heated rocks on a fire. "Should you all have beaten me, you will kill me," said Gray Hawk. "I do not care in how many different kinds of games you engage with me, you will not beat me," said Toad. "Let us proceed right through my clump of woods which belongs to me. On the other side of it you will kill me," said Gray Hawk. Through that open plain they started to run towards the clump of woods. "On the other side of it you shall all kill me," said Gray Hawk, singing,

"Behold, it is a pity
That I
Should get beaten.
Let us my clump of woods
Now proceed right through,
And on the other side of it
You shall kill me."

As they were emerging through his clump of woods, coming out on the other side of it, Toad's position was between the two of them, (Gray Hawk and Woodpecker), as they raced along. "Oh! it seems that I shall get the worst of it," said Gray Hawk. "Now there is one thing left in which you will all beat me. You Toad are one who has great power," said Gray Hawk. His wife was sitting on the edge of the pit in which stones were being heated. "They have come to view through there, Toad is coming along with them," said the wife of Gray Hawk, singing,

a'itca'na pī'mpīn'naa'vugaip a'na
 u'atugwa'a ts'ikan'a cī'nanwavi'.
 i'v'in[vi'i] qu'muntia'ruqwantī'
 ma'vanwit-o'χwa wī'n-aiin-i'[vī'nina-'],
 ma'iy'an [o'qwa] 'a'ik-aa[a'vī'nina-'],
 cī'nanwav i'm't wī'n-aiin a'vanwit-o'χwa.
 i'v'in-i-ga''a ma'vanwit-u'γwan-[vī'i]
 wī'n-aiini''t, ma'iyān [uqw] a'ik-a[vī'],¹²⁵

a'ip-īya pinwa'η qa'χa'.

aχa'n-īχa' a'ik-² tunu'c-ampāi'a'izain-t'. un'jumpaasampa'm
 ɔai' mava'ηwituγwa'mi tsuŋw'tc-ava'Acampam' umi'ηwai'ηwa pīm-
 pī'n'ɔavuyaip unŋ pī'pī'tciqa'ηA, a'ip-īya cina'ηwaɬi, umu'ηw'aiyu-
 η¹²⁶ uru'ac o''u pī'tciγwa-ntī. i'v'aiyauɔ-m' 'a'xavatuχwa'amī
 tsuŋwī'n'aiva'm ava'ηwitux-wA. nari'χwinaɬun¹²⁷unŋw 'a'in-am'qum-a-
 'm unŋw, a'ip-īya cina'ηwaɬi. i'v'in ava'ηwituγwani tsuŋwī'n'na',
 qa'χa',

ta'viavi'gīm pa'suŋwayu'ntaqayt'ηīm
 pa'viavi'gīm pa'suŋwayu'ntaqayt'η.
 cī'nanwavi''t u'wat-uγwa'tsa-m [uq-wa'iya]
 ma'iyāna[vi'] a'm-īŋwa'a'itca'ηa''a
 ma'ηac-u[vī'i] pī'mpīn'na'vuyaip a'ηa
 qa'tcu[vīn-i''i] yu'rava'a'ηwa'ait-i'm'.
 i'v'in-i-ga''a ma'vanwitu'γwani''t
 ts'ηwic-ani''t, ma'iyān [uqw] a'ik-a[vī'i],
 cī'nanwavi'.¹²⁸

m-wa'up¹²⁹ a-m-u'c-u pa'q-arīrī' u'ra' ya'c-pīya. un-a'x pa'ya'rīrī'
 wawa'x-īpīya. maŋa'c-u pīmpīn'na'vuyaip aŋ' paŋwt'avum'ɔntī'
 paiya'm-a'q-waɬ mantcu'χwa-ηq-pīya. m-war 'a'ivīaŋ ur t'ɔ'ca'p-ai-
 ya-tsaŋ'. 'an-a'γit-um-anaŋqwa-m' ts-ts'p-unŋwan'uq-u am-u'ηwai-
 c-u¹³⁰ ts'p'ηupīya pīmpīn'na'vuyaip'. caγwa'x-ucav a'ip-īya,

qa'tcu'a'ηa' yu'ηqwiɬ-a'ηwa'it-im a'ro''a
 pī'mpīn'na'a'vī'ga'ip a'+'ηa
 a'itca-ra'ηwa'nu q-wa'ηu'tu'a'va'n-t'
 a'itca-qwa''a' so'yuco' pī'ya'ηwi'
 pī'ma-ra'η o'rī' qwa'ηut-u'ua'na'
 u'ni-ηu'tsūn o'ru' pīma'n oru' paqa'ηo'-¹³¹

"Now Toad
Has appeared through there, O Coyote.
Go ahead! into the pit with red hot stones
Do you throw me,
That is what I say.
Coyote, do you throw me into it.
Go ahead! now into that
Throw me, that is what I say,"

said his wife, singing.

"Why do you speak as though dying with haste? After a while I shall do that to you, after a while I shall push you into that (pit of heated stones) with a stick, when Toad returns with them," said Coyote, "for with them, sure enough, he is about to arrive. Then I shall throw you right into it with a stick. A mighty person, say you, is your husband," said Coyote. "Go ahead! throw me into it with a stick," (said Gray Hawk's wife,) singing,

"Taviavigim pasinwayuntaqayinim
Paviavigim pasinwayuntaqayinim.
O Coyote! through there they have
Appeared,
With them has he (appeared),
That Toad,
He who is not to be overcome.
Go ahead, then! into that do you
Push me, that is what I say,
O Coyote."

Coming through there they all flew towards the lake and all dived into the lake. That Toad fastened on to his breast some of the mud from the bottom of the water, and that is why he is white-breasted nowadays. When they all emerged from inside of the water, Toad also came out with them. Gray Hawk said,

"He is not one who can be overcome,
The Toad,
Now we shall be beaten,
Now there is one thing left
In which we shall be beaten,
Whereby, then, I shall be killed

ti' i-va' n-a' ni' maña' iacu' p'ompo' n-o'-a-¹³¹
 vi' ga' ip' i' a' η p'ma' η an o' ri' [vi']
 n' ni' y o' η wa' pi' η wa' iya' ni' +'
 pi' ma' a' an o' ri' quna' a' ya' v' atco' γ wa'
 te' η wi' c' a' ti' va' na' c' i' na' η wa' vi' an o' η wa'
 pi' ma' a' a' η wa' η wa' paqa' η umpa' ana' η wa' an',¹³²

a' ip' i' γ a ca' γ wa' x' ucav an qa' γ a'.

cu' yuc' u piya' i' p' i' γ a tūmp' i' η' wa' η ar ma' na' x' i wauwa' x' ip' i' γ a
 'a' γ arux' wa' m' ti' v' i' tca' i' η u' qwa' m' na' va' c' u p'ompo' n' o' av' i' γ aip'
 qwaia' η q' wpa' q' w' u mu' η wa' a' ts' pi' η u' p' i' γ a. 'aa' i' k' w, a' ip' i' γ a ca' γ wa'-
 x' ucav an'. nu' η w' i' ru' qwa' t' u' γ wa' va' n' i' ar' u' zni. a' i' tca' q' w
 cu' yuc' piya' η w p'm' a' m' u' n' n ur qwa' a' η umpa' n' uru' c' o' γ o' n' ta-
 vac' up' ur qari' r' i' n' i' n' 'uru' zni' zni qwaia' η q' wpa' tca' u' γ wa' m' m'
 pa' q' a' umpa' n' a' m' m' a' i' k' * a' x' a' n' η umpa' m' u' v' a' i' umpa' i' n' t' i
 na' n' a' a' γ ar' u' atim' w' zni' pite' i' η q' i' v' w' a' n' a' ip' i' γ a maña' c' p'ompo' n' o'-
 avu' γ aip' an'. a' i' tca' q' wa' cu' yuc' u piya' η w, a' ip' i' γ a ca' γ wa' x' ucav
 an qa' γ a',

to' go' ga' wi' wi' yani' paiya' yani' paiya' ya' n'
 to' go' ga' wi' wi' yani' paiya' yani' paiya' ya' n'.
 to' go' ga' wi' wi' yani' paiya' yani' paiya' ya' n',
 qa' tca' u' q' wa' i' ya' vi' ni' t' i' y o' η q' wi' i' p' an' wa' i' mi'.¹³³
 to' go' ga' wi' wi' yani' paiya' yani' paiya' ya' n'
 to' go' ga' wi' wi' yani' paiya' yani' paiya' ya' n'.

a' u' η q' o' vi' aiya' η¹³⁴ sa' γ wa' x' ucav: an' a' x' i ts' i' tsu' η wa' γ a' ip' i' γ a' i' n' t'
 qwaia' η q' wpa' q' p'ompo' n' o' av' i' γ aip' i' m' 'aro' amik' a' qa' tca' u' piya'-
 γ a' η q' i' η wa' i' t' i' m' t' o' γ o' n' i' v' w' a' i' t' i' m' w' zni' t' o' γ o' n' i' o' p' a' t' u' cu' a' i' tca' i' m'
 t' o' γ o' n' i' o' p' a' t' o' i' o' q' w' i' tca' i' m' i' a' n' a' c' amp' u' n' t' s' uru' a' v' i' nu' η w' i' x' a' v' a' t' i' m',
 a' ip' i' γ a ca' γ wa' x' uca' φ i. cu' v' w' a' n' t' i' c' u' piya' i' p' i' γ a pi' p' u' η w' a' r' i' x' i' v' i' an
 an' 'aro' an' a' η'. ma' m' u' c' 'an' a' x' i ts' i' tsu' η wa' γ a' i' p' i' γ a' i' n' t' ma' m' u' c'
 c' u ca' γ wa' x' uca' φ i pi' p' u' η w' a' r' i' x' i' v' u' η wa' i' φ na' va' c' u' m' y' i' v' i' n' ta-
 vac' p' i' o' a' x' a' rux' w' zni' t' u' p' w' a' q' i' p' i' γ a. maña' c' u' p'ompo' n' o' av' u' t' s' an
 'an' a' x' i' t' i' η w' a' v' a' x' a' n' i' p' i' γ a a' o' η q' o' vi' w' i' n' i' r' i' t' i' s' pi' p' u' η w' a' n' t' s' i' an'
 o' ra' q' a' i' n' a' η' na' n' a' x' a' n' i' n' i' o' ra' q' a' n' t'. a' i' tca' η w' a' γ a' x' u' p' a' η w,
 a' ip' i' γ a ca' γ wa' x' uca' φ i pūmp' i' n' o' av' i' γ aip' i' an' qatca' u' an' ts' pi' η u' η wa' q' u
 am' u' η wa' a'.

By that Toad,
Whereby she,
My wife,
Whereby she right into the fire
Will be pushed by Coyote,
Whereby she will be killed,"

said Gray Hawk, singing.

One (test) was left. They all entered into his rock and when they came out right through it, Toad emerged with them on the other side of it as though it were nothing. "Oh!" said Gray Hawk, "it seems that I am to be defeated. Now there is but one thing left in which you will beat me, that knoll clad with dried-up firs which belongs to me and on the other side of which you will kill me," said Gray Hawk, singing, as he flew along. "'You who will kill me,' thus you say, and in some way, indeed, shall I do thus to you, no matter if you test me with different kinds of tests," said that Toad. "Now there is but one (test) left," said Gray Hawk, singing,

"Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani
Togogawiwi yani paiyayani paiyayani,
Not easily to be overcome are you.
Togogawiwi yani paiyayani paiyayani,
Togogawiwi yani paiyayani paiyayani."

It looked as though they were stuck here and there in the knoll, clad with dried-up firs, belonging to Gray Hawk, but Toad came out on the other side of it as though it were nothing. "Oh! Toad, you have been right along one who is not easily overcome, equal to me in all respects, equal to me in knowledge, equal to me in ability to run. But who, then, I wonder, shall prove the greater man?" said Gray Hawk. Only one more (obstacle) was left belonging to his friend, Woodpecker. Those were as though stuck in the (tree with holes in it),⁶⁰ while Gray Hawk and his friend Woodpecker proceeded right through the dried-up pine tree as though it were nothing at all. That Toad made a bumping noise inside of the dried up tree as he tried to find his way out, the tree of Woodpecker that was standing there and that he had bored by digging in all directions. "Now where is he gone to?" said Gray Hawk, when Toad did not come out with them.

a'yan-t'ho-ntsa'' [oq-wa'iya a'-vi'n'nina-t'm]
 pi'mp'n'o'a-vi'-ga'ip-i' i'-mi-[vi-].
 n'hw'i-ga'va-t'i'm', a'iyi'' igi'r[uqw] a'ik'e'.
 a'yan-i'-ga'i't' [qw] aik'a' u'n'a'-ye-yu
 q'w'o'r'o'xwa'ni''iga'in-i'-ya'+
 i'-mi-[vi-] na'-ri-xwi'i'-na'-pi',
 ma'iy i'-gi-r [uqw] a'ika [a'-vi'-n'nina'+'],¹³⁶

a'ip-tya ca'wa'x-ucav a q'a'-ya'.¹³⁷

i'v'aiyauq-oaq'am a'onqov'i ta'qi'u'xqwujq'pi'yaia'xqa'm' mava'-n-
 tu'wa-η'am' pompo'n'avutsi pa'qa'ηup'i'yaiana'm' so'q-upiy
 an-ik-³ pa'qwa'n'a'yaiva-nti, a'ip-tya sa'wa'x-ucapi. pa'ia'x qar'i'ri'
 u'a'xavaiyu ya'xa'va-nt i'mi pa'qwa'n'a'ya.iyu. u'v'aiyauq-u pa'iyi'ηu-
 pi'ya'i'm' qan-t'a'yan'ti 'a'ura'. man'a'c-u sa'wa'x-ucavi pi'ηwa'η
 qa'-p-tya,

a'itca-ηa o'wa't-u'γwa'[van-in-a'-a]
 ts'i'k-a-na'-a ci'nanwaw a'vanw'it-u'xw'w'n
 ts'i'ηwican-i''t, ma'iyān [uq-w] a'iika',¹³⁸

a'ip-tya man'a'c-u ca'wa'x-ucavi pi'ηwa'η qa'-ya'.

ma'm-u'c-u qan-t'vā'm' ca'wa'x-ucapi ti'γi'vunwa'aiφ pi'tei-
 xwa'aip-tya'aim' cna'ηwavy an' qum-u'ntuaxqwant'i 'a'xavateux-wa
 w'wi'n'naip-tyaiyan' ma-n'o'q'o p'imp'i'n'o'a-ntsi' n'ηw'i'aiya-η' q'o'γ'o''i-
 p'ia'γai'tuaiyam' man'a'iac qn'ηuts ca'wa'x-ucavi n'ηw'i'aiya-η
 q'o'γ'o'ip'iai' n'ηw'i'ruq'w'o'p-i'γar'cuan'. qn'ηumi'tsian' ca'wa'x-ucav
 an' pi'ηwa'ηw'aiφ pa'iyi'k-w'aip-tya'aim' qan-t''am-uv 'u'ra'. qa'-p-a-
 γ'ip-tya ca'wa'x-ucapi,

to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'n'
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'n'.
 a'itca-η o'ηwa-c-u' p'imp'i'n'o'a'-vu'-γa'ip' u'ηwa
 ni'xa'va'-ti'ηum ma'inte'i' u'ηwa'-vi'
 ma'iga'in' o'ηwa' pite'i'ηq'iru'-n' u'ηwa'
 n'ηwan-a'ηqwa'+'' paqa'ηut-i'-γi'-[vi-],¹³⁹

a'ip-tya ca'wa'x-ucapi. pi'ηwa'η an' a'ip-tya, imi'nteu ar'o'a-η
 qn'ηu na-n'o'c' n'i'niantea-ηa' nio'p-at-ux-wa qn'η'ηw'w n'i'ntea-η
 qn'ηu pa'qa'ηuts'ηw p'imp'i'n'o'av'iaip-i'. imi'nteuar'o'a-η 'qn'ηu,
 a'inte'u'an a'ik-³, a'ip-tya ca'wa'x-ucapi pi'ηwa'ru'xw'w'φ.

"What has become of you,
You Toad?
Greater than anyone else, that, indeed, did you claim to be.
What are you doing in there,
As though making a noise of bobbing about,
You powerful one,
As, indeed, you claim to be?"

said Gray Hawk, singing.

And then the two of them, (Gray Hawk and Woodpecker), hit the dried-up tree with their magic power and caused it to go to pieces, and there did the two of them kill Toad. "As though you were alone of account had you been acting, you who are destined to be a toad," said Gray Hawk. "You shall always be crying in the lake when you are a toad," and then they went back towards the village. That wife of Gray Hawk's was singing,

"Now he through there
Has come to view, O Coyote!
Into the (pit with heated stones)
Push me, that is what I say,"

said that wife of Gray Hawk's, singing.

Those two, Gray Hawk and his friend, arrived at the house. Coyote they threw right into the pit with heated stones. All of Toad's people were killed, but the people of that Gray Hawk that had been slain they brought back to life. After they had done so, Gray Hawk and his wife returned towards their house. Gray Hawk sang as he went along,

"Togogawiwi yanipaiyayani paiyayani
Togogawiwi yanipaiyayani paiyayani.
Now that one, Toad,
The one that said that he was greater than I,
The one who, thus saying, engaged in contests with me,
By me has been killed,"

said Gray Hawk. His wife said, "Is it by yourself that you have done so to him? You have done that to him by my aid, it was I who acted so as to kill Toad." "Did you do that to him?" that is not what I said," said Gray Hawk to his wife.

ta'viavi'gim pa'suwayu'ntaqayt'nim
 pa'viavi'gim pa'suwayu'ntaqayt'nim
 pa'viavi'gim pa'suwayu'ntaqayt'nim.
 ni'ntea-a'η igi'ru uni'no'
 pi'mpin'ba-viga'ip-i u'ηwa-ya'um
 pa'q'anjutsi'. qa'tcu 't'm-i-ya''p.
 ni'niantsa'η igi' q'niju no'p-at-u'x-wa.¹⁴⁰

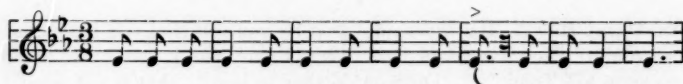
imi'antea-ηan uni'ηu imi'u'pa't-u'w aiteuan a'ik-^s. ni'ntea-η
 uni'ηu uηw'xa-a'vat-im'ixa.i' qa'tcu piya'xanqinwaif-im' qatcu'uηw
 ηw'nts axa'va' pa'ya'in'niηwa'a ni'ni' pa'qa'ηuqu^spi'γantini'. pi'tei-
 xw'aip-i'ya'aim' qan-i'vā-m-uφ. u'v'aiyauq' ca'γwa'x-ucafi qa'p-i'ya,

to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni
 to'go-ga'wi-wi' yani' paiya'yani' paiya'ya'ni.

a'ifcaq¹⁴¹ qwaia'ηqwpateia'ami to'm'mu'η-un-i'.

12. RAT INVITES THE DEER AND MOUNTAIN SHEEP TO A ROUND DANCE.

qa'tc aη um'α'va' qari'p-i'ya. uni'ηuts a'ip-i'ya ti'γt'anjwi' na'γa'-
 ηwi' am-i'ru^s-wa, i'v'it'ya-q' kiya'q'ax-i ni'φa, a'ip-i'ya. 'an-i'a-η
 'a'ik-^s qa'tc aη, a'ik-^sapi'ya ti'γt'anjwi' na'xa'ηwi' am-i'ηwa'a. ni'v'a-i-
 ya-q' kiya'q'ax-i, a'iya-η a'ik-^s, a'ik-^sapi'ya. 'ana'v o'u kiya'p' ar
 ti'γa't'pi'ya ma-m-u'e-u kiya'q'p'i'ya ana'iac-u qa'tsi' waa'q-u
 'am-i'ηwantiηwα' wa'izaiyu'xwizum' kiya'p'i' ti'γa'itei' qa'ni'-
 xa-a'va.iyu. mana'c' na'xa'ruwats aη na-m-o'v'it-u'p'i'ya ma'Ax
 qa'p-i'ya,



pa - ri - ya - 'o - wi - pa - ηwi - tu - xwa taη - 'an - tsi - ka - ne,

"Taviavigim pasinwayuntaqayinim

Paviavigim pasinwayuntaqayinim

Paviavigim pasinwayuntaqayinim.

I truly have done so to him,

The Toad

Have I killed.

It is not you (who have done it).

It is by my aid, indeed, that you have done so to him,"

(said Gray Hawk's wife).

(Then Gray Hawk said,) " 'I have done so to him through your help,' did I say that? I have done so to him, being greater than he, being one who can not be overcome. There is no person living anywhere who would have been able to kill me." The two of them arrived at their house and then Gray Hawk sang,

"Togogawiwi yanipaiyayani paiyayani

Togogawiwi yanipaiyayani paiyayani.

Togogawiwi yanipaiyayani paiyayani.

Togogawiwi yanipaiyayani paiyayani.

Togogawiwi yanipaiyayani paiyayani

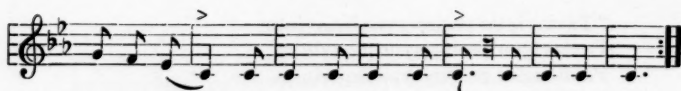
Togogawiwi yanipaiyayani paiyayani."

Have any of you heard on the other side from here a sound as of a heavy body falling?

12. RAT INVITES THE DEER AND MOUNTAIN SHEEP TO A ROUND DANCE.⁵¹

Rat⁵² was living there. And then he said to the Deer and Mountain-Sheep, "Do you all come and have a round dance at my place," said he. "What did Rat say?" said the Deer and the Mountain-Sheep. " 'Do you all come and have a round dance at my place,' that is what he said," said they. So a round dance took place where he lived. Those were all dancing, while that Rat and two from among them were sitting down and discussing on the side of the round dance, as it was going on. The young Mountain-Sheep was the first to sing, and this is how he sang,

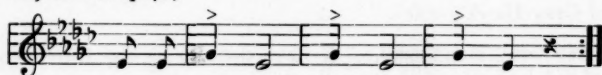
"Moving through the sand wash,



pa - ri - ya - 'o - wi - pa - ŋwi - tu - ɣwa tan - 'an - tsi - ɣa - ne.¹⁴²

cuwa'ɾəɣwɔit uɣwan um antux wa qa'm'mtap'ɪya.

maɲac' ʊn'ɪuts' tiɣ'aruwɔts an' an'a'vinanqwa uv'ɪ't u'p'ɪya
ma' ʋɪŋ ov'ɪ't u'p'ɪya,

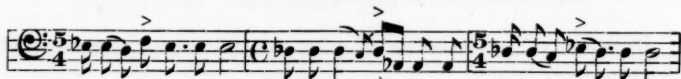


ta - mar - 'ai - pa - rai - pa - rai - pa.¹⁴³

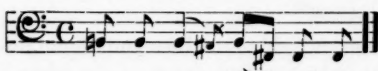
ʋi'ŋa qa'm'mɔɔ'p'ɪya ɔ nɔ't A'ciarim antux wa. maɲa'e' ɪ'v'ayauq'
qa'ts 'a'xavateuɣwap'ɪya kiya'p'ɪ ma'm'ɪŋwa'a tiɣ'ai' na'ɣa'x'ɪ-
ma'ɲwaq u. ma' A'x qa'm'mtap'ɪya nari'yava'm' wɪn'ɪ'm'mɔaxa',



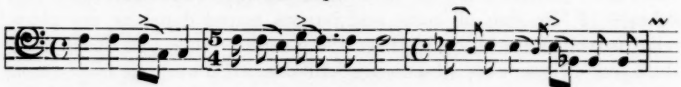
1. ni - ni - ya - q | o - qwai mai - ŋo - qwa - qa - ni o - tcu - mi - ka - mim - pa



o - tcu - mi - ka - mim o - tcu - mi - ka - mim - pa o - tcu - mi - ka - mim



o - tcu - mi - ka - mim - pa.¹⁴⁴



2. ni - ni - ya - q | o - qwai - ya mai - ŋo - qwa - qa - ni o - tcu - mi

3. ni - ni - ya - q | oqwai | mai - ŋo - qwa - qa - ni o - tcu - mi - ka - mim - pa



4. ni - ni - ya - q o - qwai mai - ŋo - qwa o - tcu - mi - ka - mim

(He) keeps kicking up his knees."

Up to nearly the middle of the night he sang as he danced along. And then that young Deer sang a song after him, and the song that this one sang was as follows,

"There are summer foot-prints, foot-prints, foot-prints."

This one sang as he danced along up to the first dawn. And then that Rat went right into the round dance, joining hands with the Deer and Mountain Ram. This is how he sang as he danced along, standing between the two of them,

"As soon as I say so,
You two will close your eyes, close your eyes."

na'ɣwa'q-u pɔɔ'ɪpa't-iam¹⁴⁵ wu'tɔn-ɔp-ɪya ɣni'ɣutsam' yai-
ya'x-pɪya. a'ik-w, a'ɣa'n-ɣutsɪta-m 'an-i'ɣu, a'ip-ɪya qa'ts. ɣnte
a'ip-ɪya, i'v'i'ya-q' m'i'mi pan-a'x-qwa' ava'ntuɣwac tiv'ɪp'iaq-ai-
yaɣum'. ɣni'ɣutsam'i'ni nɪ'ɪ q'u'ts'k'iva-m' ta'va'i' m'ɔva'q'-
qa-r'i'q-uq-w. u'mai, aik'ɔp-ɪya ma-m'u'e-u ti'ɪ'anjw ɔm' na'ɣa'ɣwɪ-
ɣwa'a. ɣni'ɣuts mava' tiv'ɪp'ia'va-phi i'm'i'ɣw'aip-ɪya maɣa'e-u
ma'va'aiyuɔm' ti'a'n-ɪ'ɔp-ɪya ɣni'ɣuts piv'a'n'aiyuam'phi ti'a'n-ɪ'ɔ-
kaina qu'ts'k'ip-ɪya. a-m'u'e-u ti'ɪ'anjw ɔm' na'ɣa'ɣunɣwa' a'ik-a-
p-ɪya, m'an: ɣn-i'vā-nti, 'a'iya-ɣ i'ɣir 'aik'ɔ, a'itca-q' qan-i'vā-ntiɣw
ar na'ɣu'tca'a. maɣa'e qa'ts i'ya'p'ɪyaiaq' tu'qo'avi'.

ɣnte a'im-ɪp-ɪya. kiya't-ɪɣam-ɪp-ɪya i'ti'e-amp'. ma-m'u'e-u,
axa'n-ɪza'aiɣw 'a'im-i', u'tcu'm'm'ɔkam'mava, a'iza', a'ik-ap-ɪya
ti'ɪ'anjw ɔm' na'ɣa'ɣwɪɣwa'a. ɔ'v'waiyauq' maɣa'e ampa'ɪɣwɔ'p-ɪya-
aic-u. a'ik-w, i'v'arajw ma-ɣ-a'phi kiya'm-tava', a'ik-a-ɣ. tiv'ɪc
o'u kiya'p' ar m'ɔ'vaaiyu ti'ya'ɪ'p-ɪya. maɣa'e-u na-xa'ruwate an
ɣni'e-u qa'p-ɪya,

pa'ri'ya-o'wɪp-a'ɣwit-u'ɣwa ta'ɣ'ants'k'a-ni'.¹⁴⁶

ɣni'e a-n-i'p-ɪya cua'ɪɣwit-u'ɣwa'n-um-antux-w uv'ɪ't-u'p-ɪya. ɔ'v'wai-
yauq' maɣa'e-u ti'ɪ'aruwats ano v'ɪ't-u'p'ɪyaaic-u ɣni'e-u qa'p-ɪya,

tamar'a'ip-a-ra'ip-a-ra'ip-a'.¹⁴⁷

maɣa'e ɔ'v'waiyauq' qa'ts an o'ɸwitup-ɪyaaic-u.¹⁴⁸ mam'u'e-u
ti'ɪ'azum-anɣunwɔnti na'ɣa'x-um-anɣwa'a na-ni'n-naq-ɔva-ɣa'mi' wɪn'i'-
m'miap-ɪya. ɣni'e-u qa'm-i'qup-ɪya,

nɪ'ni'ya-q' o'qwai maino-qwa'qani'
o'tcumi-ka'mimpa o'tco-mi-'kami'm.¹⁴⁹

naxa'ruwats an wɪ'ci'ɣntap-inm'miap-ɪya. tɔn-a'iyianɣumi, a'ɣu-
p-ɪya qa'tsa-m' an tɔn-a'va-ts ɣni'ɣuq-u. qa'ts an q'a'ɣa'ɣp-ɪya
tūmp'ɪ'y uru'q-w i'ya'ɣup-ɪya. na'ɣa'ɣ'um-a-q' a'tɔn-ap-ɪya.
ɣni'ɣuqwa-ɣ tūmp ar pu'ruq-wip-ɪya.

i'vā-ntuɣwɔ'e-ampa'q-wɔ' uru'av'i'.

Both of them he stabbed with a knife through their chests just below the neck, and when he had done so to them, he burst into tears. "Oh! what could have happened to them that they are in this condition?" said Rat. And then he said, "Do you all go back to the country that is yours, and then I shall burn them when the sun sets yonder." "All right," said those Deer and Mountain-Sheep, and then they all went off and arrived at their country. That one cut up the two (animals that he had killed) at that place. And then he burned them on top of (the leaves and branches) on which he had butchered them.⁵³ Those Deer and Mountain-Sheep said, "That is how it will be," that, indeed, is what he said. So it begins to burn at his house."⁵⁴ That Rat cut the meat up into thin slices.

In the same way he always spoke. He always arranged to have a round dance take place. Those Deer and Mountain-Sheep said, "Why does he always say, 'You must keep your eyes shut as you dance along,' speaking thus?" And then that one spoke out loud, telling them what to do. "Oh! let us all have a round dance at his place," so he said. And, sure enough, there took place the round dance. The young Mountain-Sheep sang in the same way,

"Moving through the sand wash,
(He) keeps kicking up his knees."

He did just as the other one had done. He sang up to nearly the middle of the night, and then that young Deer sang a song. He sang just as the other one had done,

"There are summer foot-prints, foot-prints, foot-prints."

And then that Rat sang his song again. Those two, one of the Deer Bucks and a Mountain Ram, stood on either side of them as they danced along. As before he began to sing as he danced,

"As soon as I say so,
You two will close your eyes, close your eyes."

The young Mountain-Sheep peeped out of nearly closed eyelids while he was dancing. "He is about to stab the two of you!" he cried out, just as that Rat was going to stab them. Rat ran away and slipped under a stone. The Mountain Ram struck at it with his horns, and as he did so, the rock was shattered to pieces.

Perhaps the story goes as far as this.⁵⁵

13. THE BADGER PEOPLE WAGE WAR AGAINST WOLF AND COYOTE.

m-wa'va' tiv'a'ts pa-vi'nujwa'aiḫi qan-i'ḡaip-ṡya cna'ḡwavi
a'ivaiyanwa' am-i'ḡwa'a. qa'ivai pinwa'a'va' tin-a'xqam-inṡpṡya
avo-a'ḡanti'. tiv'a'ts an iv'e'tci ɔn-ɔ't-a'cianqu qa-p'ṡya,



ci-nan- wa- vi i-vwi-qwa- ḡa- no qwa- ya



main- qī- vī- ru- ḡu- mi- ya- co¹⁵⁰

u'vwanwi'yo' qaiva'v u'vwa'yua'ḡa

ma'iya-n [o'qw] a'ika,

a'ik*. um-wa'niḡaim: aik*, ni'ru' aiḫi qwiri'k'i'. wa'nuyuntean
'i'e'u paiyi'ḡu 'i'm: aik' aḡa'e'u ɔn-ɔ'ɔap-iterḡa', a'ip-ṡya cna'ḡwavi.
u'v'aiyauq' cna'ḡwavi an' m-wa'vaiyun: na'a'it-up-ṡya. un'ḡuts:
ma-m'u'e: a'ivaiyanwa'ḡ: an' ma'va' su'p-a'r'ɔap-ṡya. un'ḡuts:
cna'ḡwavi ɔv'v' ɔ'pa'q'itci' miyɔ'itsiv'aq w wa'te'p-ṡya qo'q-wi-
ḡap-ṡya aik' un'ḡuts: sna'ḡwavi a'ivaiyan'. qa'tcu'uq w un'ḡa'ḡai-
campaq w ɔ'pa'q'aite: o'p-at-i' qu'kwik'ap'i'a'. ma-m'u'e: u'v'aiyauq'
na'va'vḡw nḡwu'v'inanqwpacuywa'am ava'ntux-wpṡya'aim'
cu'p-a'r'ɔap-ṡya. 'un'ḡuts: m' ɔ'pa'q'aite: a'up-at-i'a'am' qu'qwi'p-ṡya
na'ḡwa'aic-u tu'qu'm-um-uts an' tiv'a'tsi 'aḡa'ḡwa'a pa-vi'aḫi.
un'ḡuts: qa'ivai avo'aiya-q' tina'pṡyaiaq'. ma-m'u'e: u'v'a'ts
an' na'va'vḡw wṡni'ḡariḡw'aip-ṡya'aim' ma-m'i'acuq' tin-a'ḡqw
nḡwi'ariḡw'a'qam' cna'ḡwavi an' a'ivaiyanḡwa'aiḫi. mava'ḡwavi
avo-a'ḡanti' cna'ḡwavi a'ḡpaiyan: a'ip-ṡya qa'tcu tiv-wa'q-a-
ḡwaiyuc-ampa yu'qu'tsuḡwaacamp pa'qa'p-ṡya. un'ḡuts: m-wa'va.iyu
tūmp't-in-a'va.iyu ti'axum-anḡ qwiri'k-i'p-ṡya'aim'. un'ḡuts: im'
pṡn-i'm-iqup-ṡyaiaḡwam' ma-m'i'ac-u nava'vḡw' wṡni'ḡariḡw'wṡ.
ma-m'u'e: uan' mava'ntux-wa pa'qa'ḡupṡyaiaḡw'am'. un'ḡuts:
pampa'n-a-q-x-qw'aip-ṡya qan-i'vā-ntuḡw'aḫi maḡac cna'ḡwavi an'
yu'qu'tsuḡw' pa'qa'q-ain-aḫi nɔ'p-aiyḡw'aip-ṡya. ma-m'u'e: u'v'ai'
tiv'a'ts am' nava'vḡw nḡwu'v'inanqwa'am' pite'ḡw'aip-ṡya.

13. THE BADGER PEOPLE WAGE WAR AGAINST WOLF AND COYOTE.

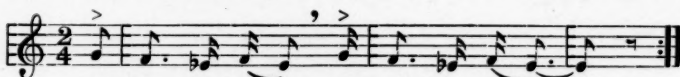
There Wolf and his brothers were living with Coyote's companions. They were accustomed to hunt at the foot of a mountain in a valley bordered by a semi-circular ridge. When daybreak was still far off, Wolf sang,

"O Coyote, go ahead! for him
Call out as you go about again,
(Call out for) him there at the mountain,⁵⁶
That is what I say,"

said he. " 'You are wont to remain like that,' say you, but I did not wake up just now. I have returned from over there long ago, but you are but just waking up," said Coyote. And then Coyote built a fire off yonder. Then those companions of his were gathered together at that place. Now Coyote placed at a little distance from (the fire) a bone that had a little hole in it, and Coyote's companions all shot at it (as a target). In spite of their all doing this they did not shoot through the hole. And then those two brothers, (Wolf and Panther), proceeded after everybody else to the place of assembling, and both of them shot through the hole, Panther and his elder brother Wolf. Then they hunted at the mountain valley. The two brothers, (Wolf and Panther), went to take their place (at certain spots where the deer would pass when pursued), while Coyote and his companions were rounding up (the deer) up in the mountain. In that mountain valley Coyote made a great racket, though he did not kill any big game. Two fawns were all he killed. And then there at the base of the cliff two deer bucks arose, and when they had done so, they started off looking straight ahead up to those two brothers that were stationed lying in wait for game. Those two (brothers) killed them at that place. And then they all went back in little parties to their camp, and that Coyote returned carrying the fawns that he had killed, but the two Wolf brothers returned after everybody else.

m-wa'va qan't'ayai'pīya' yua'-a'yantimpa'. ma-m-uc' u'v-wai' qum-a'-
 njwa-m' an' nta'-av'i'ŋw a'ip-īya, i'v-wi'yarajw ina'ntu'γwam-tava'.
 γ'-mai, aik-apīya ma-m-u'c-u. qn'i'ŋuts m-wa'upa' ina'ntu'γwam-t-
 ap-īya m-wa'nti ina'mpūtsu'wī'am ora'q'-pīya. manac' nī'a-v-
 ŋ'wa-m an' pūŋqa'm aip-īya, pūŋqa'ūnizaiŋw-a'm' pūŋwa'iarajw ti'qa'-
 q-ava-n' cu't'-hōraŋw¹⁵¹ qwa-vi'ŋumpa' i'v-waiyauq-urajw pan-a'-x-
 qw'aiva', a'ip-īya.

ma-m-u'c-u pivi'ŋwaiya-m an' pa'pa'tsiam a'ip-īya, ma-r'aro'am-i
 a'x-a-n' an'i'nte ua't' ar qa'ivai ama'nti na'γu'tci'aite'. qatcu'r'u'
 'aro'am-i' nūŋwī'ait impa-nt an'i'nte'. i'v-wi'rajw qn'ts' a'a'urai'k-ava'.
 nī'' i't-a-mpa'qaiyīn' i'ti'e-amp ina'mpūtsi' ti'qa'xa'. 'γ'-mai,
 a'ik-a'pīya na-m-i'ntsu'wī an'. ma'up' qn'i'ŋuts' pōrō'q-upīya qa'ivai
 'a'ura'. qa'm-tap-īya ma'',



i- na- na- ŋweⁱ o- v-o- q-wa- ye-i.¹⁵²

ma-va qn'i'ŋuts' sīna'ŋwav an' qa-rī'pīya. 'ē'ik-w, 'an-t' ar aik',
 a'ip-īya, puw-a'r'uaiyīr'u'ōn-t'zain-t', a'ip-īya nanqa't-caq-a.i'. qa'-
 m-tari'zain-t' aik' 'anac' qn'i'ŋuts' ti'ŋwun-t' cna'ŋwavi' u'xqw'γum-ān-
 tia-ŋ' qōv-t'ciaip-i' tu'u'matsi'q-w a'ip-īya, a'γa-n'i'xaiyāq' an-i'hum-
 u'xqw'γu-n' ar qō'pō'q-ō'm-ŋka', ma-m-i'Acu'q-w nana'ŋqam-iaux-u
 'a'in-a-ŋ'. mam-u'c-u ma-m'autsūŋw am'ava' qan-t' i'm'i'pīya.
 qatcu'a-ŋ' cna'ŋwav uŋw qa-rī'ŋwa'a, a'ip-īya, pina'ŋqwan' p'i'tciva-
 Acampa. i'v-wi'a qn'i'ŋuts' mam-a'ntcuai'k-aaiŋw pūmp'i'n'i'kaivā'ts'ŋw,
 a'ip-īya cna'ŋwav an'. ma-m-u'c-u ma-va' qanqan' a'up'a'a yuzw'i'-
 pīya. pina'ŋqwa cna'ŋwafī p'i'tcipīya qn'te a'ip-īya, qa-teu'aq'
 a'ivaiyanwīzmi s'si'ik-an-a-m' qīm-a'ntc'kiva-ŋwa'a. qatcu'ya'
 a'ivaiyanwīa-ŋ' s'si'ik-an-a-m' qīma'ntc'kiva-ŋwa', a'ik-a-ŋ', a'ip-īya
 pa'pa'tsia-m an'. a-m-u'c' o'p-as' mīn-i's-īpīya.

'a'ik-w, a'ip-īya cna'ŋwav, i'v-wi'n-ta' na-ŋwa'pa-ŋo'm'. manac'
 cu'icnaŋwav an' a'īŋuqwa-ŋ' qm-u'v-manqwa'xw'aip-īya. m-wa'va-m
 wa'tci'ŋupīya. ma'ip-īya'a cuwa'i'piya'a, a'izw'aip-īya ta'tō'mpa'-
 team-anqoam' kwī'pa'p-ayaiŋqwa'īya' a-m-u'v-wait-ō-γōqwa'īya'.
 ma'up-ac' qn'i'ŋuts' mīn'i'e-īpīya cna'ŋwavi' qa-ni' aura'.¹⁵³ mava'
 qn'i'ŋuts' qm-u'γw'aip-īya qan-tan-a'u'q-w i'm'mūp-īya pa'pa'tsiam-
 an' cna'ŋwavi' qan-t'va-ŋ' p'i'tcipīya. pinaŋq' qn'i'ŋuts' cna'ŋwavi'
 a'ivaiyanw i'm'mūp-īya. ma-m-uc' qn'i'ŋuts' ti'v-a'ts an' nava'vŋw
 nūŋw'u'v-manqwa'm' p'i'tcizw'aip-īya. ma-va' qan-t'a-m' waa'n'-ain-

There⁵⁷ was a village yonder on the plain. Then the chief of their husbands, (Badger people), said, "Let us go to hunt badgers." "All right," said those (Lark women).⁵⁸ And then off yonder they went to hunt for badgers, and there they dug up badgers. That chief of theirs kept saying, "If we keep on doing thus to the (badgers), which are to be eaten by our wives, we shall camp one night more and then we will return home," said he.

The oldest sister among their (Lark) wives said, "Why is it that over there on the mountain there is always something burning? Is there no person living there who does this? Let us, then, all go ahead towards that place. I am getting sick and tired of always eating badgers." "All right," said her younger sisters. And so they started off in that direction towards the mountain. This is what they sang when they were on their way,

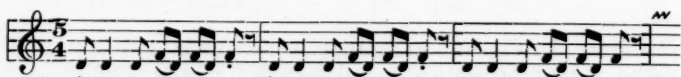
"Bark⁵⁹ aprons bounce up and down."

Now there the Coyote⁶⁰ was sitting. "Oh! what noise is that?" said he. "Am I getting to be a medicine-man?" said he, as he listened. It sounded like some one singing while travelling. Then he, having quickly taken broken arrows from among Coyote's arrows, said, "Why is it that my arrows always happen to break?" and those (women), as they were journeying, heard what he said. The women arrived there at the house. "Coyote is not at home," said he, "but he will arrive shortly. Do you all, then, wait for him if you intend to see him," said the Coyote. Those women sat down there throughout the houses. After a while Coyote returned, and then he said, "*Meorum sociorum urina*⁶¹ non aliena miscebitur." "Non, inquit, *ejus sociorum urina aliena miscebitur, id est quod dixit*," said the oldest sister among the (women). They turned back to the same place.

"Oh!" said Coyote, "do you hurry up and follow in their tracks." When he said so, that other Coyote went off in pursuit of them. Yonder he caught up with them. "It was only a way of talking, it was meant for welcome words," said he and walked on, hitting them on their ankles as he passed alongside of them. Then they turned back towards Coyote's house. And then they arrived there and put up among the houses, each by herself. The oldest sister among them arrived at Coyote's house. And then, after a while, Coyote's companions all arrived home one by one, and those two brothers, Wolf

ts-tsuŋw qa-rī'p-īya'aim'. ma-m-uc' a'ip-īya, impi'angw an-i'k-ari'i
 pin-i'k-ari'xa' ti'p'p-in-uk-arixaim-i'. pina'ŋq'wəm' na-ŋwa'aic-u'm'
 ma-m-i'ac' wa'n'-aints-tsuŋwə 'am-i'ŋwa'aim a-vi'p-īya'aim'. pinā's-t-
 zavaaiyua-ŋ'a-m-u'f ma-ru'x-uqwa-ŋcup-īya¹⁵⁴ ma-m-u'c-u ma-m-a'u-
 tsitci'qan'wip-īya'aim'. man'a-c-u cu-i'cnaŋwaw an' qanqa'n': a'up'a'a
 pa'za'impuru'xa a'ivurup-īya, kwi'tun-i''ⁱ kwi'tun-i''ⁱ kwi'tun-i''ⁱ.
 ma-m-u'c-u a'ivurux-ucampa-ŋ' an'a'ricu'aik-wəavi'p-ī'a'. i'tcuq-u
 tiv'a'ts an' qa'p-īya, cna'ŋwafī ŋm'z'n-ŋkaim-taxar'u'zn-o' nimpī-
 ŋwarut sanwap-ŋwaxa.i', a'ip-īya tiv'a'ts. m-w'z'n-ŋkaim-i' aik-
 pi'so'tsiaru' 'a'im-i' a'ŋqixa'. i'e'uwan' wa'n-oyunte' paiyu'ŋu
 imi' 'aik' anac' ɔn-ɔ'cəp-iter'za, a'ip-īya cna'ŋwaw 'am-a'ntux-w
 cuwə'p-iter'za ampa'xan-a'ŋ'.

ma-m-u'c' ina'mpitsuw ɔm' pinqa'oraq-pīya manac' nua'a-vuŋ'-
 wa-m' an' qa'p-īya,



qa-tco-tca-ni-vin-ni' a- i-t-i-no-no-si'-i-ya-a-p-a-vin-ni'¹⁵⁵

si'na-ŋwavi-ya'n' o'ŋw a'ik-
 u'ŋwa-ya[vi'n-i'n-a']
 pi'ŋwa-ŋwia-ra'ŋwa'
 pi'ŋwa-ŋwia-ra'ŋw o'ŋwa'
 pi'ŋwa-ruq-wa'ŋup-ī'ga-q'o''
 qa'tco-tcani-[vi'n-i']
 a'it-ino'no'osi-ya'p-a'-
 i'ya'ap-a-[vi'n-i'].
 pi'ŋqa'uni-ī'ŋa'ŋwa'm-i',
 ma'iya-n [uq-w] a'ika-[vi'n],
 pi'ŋwa-yara-ŋ o'ŋwa'
 ti't-i-q-ava'n-a-a'
 pi'na-ŋqwar-a'ŋ [o'q-wa'i]
 pa'n-a-xa'qwa'iva-a'.
 ci'na-ŋwavi- o'ŋwa'
 pi'ŋwa-ŋwia-ra'ŋwī'
 ti'q-a-ŋwit-u'iqwaip-ī'ya',
 ma'inta-n-i no'ino'osi'.^{155a}

(and Panther), arrived after every one else had come. There at their houses two little girls were sitting. Those (hunters) said, "What are you doing seated there, as though sitting and looking on, looking for something to eat?" After a while both of them lay with those two girls. They stretched them between their legs, and those two became women. That other Coyote, while walking from one house to another, kept saying, "Ecce anum meum!"⁶² In spite of his going about and speaking thus, they all lay down without paying any attention to him. In the morning Wolf sang, "Coyote! it is not thus that one should act, when having as wife one that has been taken away from another," said Wolf. "In that fashion are you wont to speak. Is it to a boy that you are always talking, talking to give him advice? I have been over there long ago and have returned, but you are just waking up," said Coyote as he woke up, aroused by Wolf's words.

Those Badgers kept on digging and that chief of theirs sang,

"I was not dreaming well, as Coyote, I say, has taken our wives away from us and made them his own.

"I was not dreaming well. While you have kept on doing so to the (badgers), that is what I say, which our wives are destined to eat, soon you shall all go back.

"Coyote has caused our wives to turn away, that is what I have dreamt."

iv^waiyauq¹ pa-n-a'x-qw'aip-īya qan-īvā-ntuγwa-m' qan-ī'am-īxain-ī ar qa-n-ī'p-īn-ī n-aya'φa²qai-p-īya. 'un-īn-uts a'ip-īya in-ā'n-īa-φ, 'an-ī'an-ī'aik³, cna'hwav-ī'hw pinwa'iaranγ pinwa'rup-īyanti, a'in'ntan-īzain-ī'aik³, a'ip-īya. tiv^wī'tsmaṇa'ntu'paap-īya. u'v^waiyauq¹ un-īn-uts MU²qwi'zap ar ti'qa'ḡwip-īya cna'hwav-ī an-ī'an-ī'avantux-w. mam-u'c-u sna'hwav an-ī nan-a'vavinhw a'iveanγw-av am-ī'hwā'a pūqar-īnax-qam-īp-īya. pinan-ḡ u'v^waiyauq¹ tiv^wa'ts an-ī a'ip-īya, cna'hwav-ī iv^wu'an-ī pinwa''m an-ī paiy-ī'q-w-ōiva uv^wa'-ntim-anan-qw-av un-ī'k³p-ī u'ra'. cna'hwav a'ip-īya, 'ī-c'u-ān' na'va-um-ī'imi 'a'ik³ ḡn-ō'v-īn-īza'. cna'hwav an-ī ampa'xana-ḡ tiv^wa'tsi ama'ntux-w cuwa'p-īterza'. un-īn-uts o''u ma-m-u'c-u pinwa'hwiam-an-ī mḡn-ī'c-qw²aip-īya tiv^wī'p-īaiyauv uv^wa'-ntux-w. ma-m-u'c-u pinwā'hwiam an-ī tuwa'm-īap-īya poro'm'īmap-a-ntuγw-āφ. cna'hwav-ī an-ī pinwa'-ḡ na-m-ī'ntu'ānqip-īya.

ma-m-u'c-u cna'hwav-ī an-ī a'iveanγw-ī an-ī pina'ḡqw qan-ī'zaiyuc-u ma-up-a'a nanwa'upaam' poro'q-up-īya. na-m-ī'zwavinhw p-īai-ava'-ntux-w nntu'anqip-īya'ītuai'. ma-m-u'c-u tiv^wa'ts an-ī na-va'vuhw tu²qu'm-um-utsuγwa' a'te'ru'p-īya'aim'. cna'hwav-ī pḡn-ī'k-a-iyuam un-ī'zuam ymu'n-avas a-n-ī'p-īya 'ate'ru'p-īya. a'iveanγw-īan' pḡmp-ī-n-ī'k-a-iyuan un-ī'zuan'. cna'hwav-ī a'te'ru'zuan' maṇa'navas an-ī'k³p-īya 'at-ci'ru²qwap-īya. qa-n-ī u'v^waiyauq¹ a-n-a'hw-īn'nam'm-ī tī-tī'γain-p-īya. ma-m-u'c-u p-īp-ī's-ōtsuγw yo'-n'nhup-īya 'a-m-o''ura' mom-o'aiyauφ pḡmp-ī-n-ī'k-a-iyuam'. sna'hwav-ī moi'm'īmap-īya wa'-n-aip-atsuhw-ī mḡi'ḡkiteim²ī am-o''ura at-ci' ts-tsa'qa.ī' a'ip-īya, u'ts-u'ts-u'ts. ma-m-u'c-u an-ī'pa-nup-īya¹⁵⁶ a'izucampa-ḡ. ma-ḡanγw un-īn-uts na'a'intsts pḡnti'ḡ-up-īya cna'hwav a'te'ī' a'xamantsanγwina-p-īya. mam-u's a'iveanγw-īan' maṇa'navac an-ī'k-ap-īya a'xamaman-teanγw-nā²qap-īya at-ci'ru²qwap-īaφ-ī. am-u'c-u wa'-n-aip-atsuhw a-m-ī'hw-am' tiv^wa'tsi nava'vuhw-ī pḡnti'ḡup-īya'aim' nḡhu'v-ī-nanqwm-īayōam'. mava' un-īn-uts pḡn-ī'p-īya qan-ī'ayanti'.

ma-m-u'c-u MU²qwi'xa²qarim-ām' m-ā'va' qan-ī' am-ī' cu'p-a-r'ō-ā-p-īya. un-īn-uts wa'ixp-īya un-ī'φ-ā un-ī'k-avaapa-nti' ma-m-u'c-u si'a-m'moxonγwintsuγw am u²qu'v^wteatsnuḡwintsuγw-īwḡw-ā w-m-paiac a'ik³-ap-īya. ma-m-u'c-u ḡγ-ō' fsa'īyaq-muḡwintsuγw am' na-γu'q-wipaiac a'ik³-ap-īya. 'u-mā.ī, a'ik³-ap-īya, iv^wī'q-waxa' na-γu'q-wip uru'ava', a'ik³-ap-īya. maṇa'c-u tiv^wa'ts an-ī qa'p-īya ta'ci'anti tiya'ix-u,

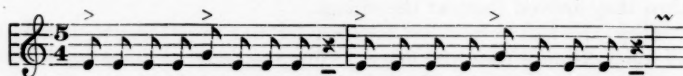
And then they all went back to their house. Their house looked like an old deserted camp. And then the Badger chief said, "What did I say? Coyote has taken our wives as his own, that is what I said," said he. They became exceedingly angry, and then a war council took place against Coyote. Those three brothers, Coyote and his companions (Wolf and Panther), kept on hunting, and then after a while Wolf said, "Coyote! let your wife return home to the place from which they have all come." Coyote said, "Long ago have I already been packing up in order to move, while you are but just waking up," as Coyote was just waking up, aroused by Wolf's words. So then those wives of theirs went back home to their country. Each of those wives gave birth to a child while they were travelling on their way. Coyote's wife was the first to give birth to a child.

Coyote and his companions, having lived there for some time, started off yonder in their tracks. At the first place that they camped at over night, someone had evidently given birth to a child. The two brothers, Wolf and Panther, made bows and arrows, and when Coyote saw them doing this, he did as they did, he made a bow and arrows. When his companions saw what Coyote was doing, making a bow and arrows, they did just what he did and made bows and arrows. And then they got to be visible from the house. Those children started off running towards their fathers as soon as they saw them. Coyote led along two boys who were coming in the lead towards them, as he held out bows and arrows for each. He said, "A little arrow, a little arrow, a little arrow." They passed by him in spite of what he said. And then a little girl hung on to him, and Coyote threw the bows and arrows away into a hiding place. Those companions of his did just as he had done, they threw the bows and arrows that they had made away into a hiding place. The two boys hung on to Wolf and his brother, who were coming behind everyone else. And then they arrived there at the village.

They who had been called together for war were assembled there at some distance from the house. Now they were deliberating how they were going to act. The Scorpion people and the Carrion Beetle people counseled a fist fight. The Crested Bluejay people counseled war with bows and arrows. "All right," said they, "let it, then, be war," said they. That Wolf was singing when daybreak came,

sɪ'nanwa'vi' ɪv'ɪɣwa'no' u'v'wa'[vɪ']
 na'ɣuq'wi'ŋqɪ'tu-wa'mi-ya'[uq-wa-ya'].
 u'm'an-i'k'a'imiyaɣwa'ro-wano' uqwa-ya'
 nɪ'mpɪŋwa'ri'tsa-ŋwa'pɪ-ŋwa'-xa-yo'.
 ɪ'v'ɪɣwa'no' u'v'wa'[vɪ'] na'ɣuq'wi'ŋqɪ'tu-mi,
 ma'iyən[o'qʷ] a'ik'a[vɪ'ni] cɪ'nanwa-vi'.
 i'va'n a'ik'a anaco' nɪ a'viva'ts.
 cɪ'nanwa'vi' ɪv'ɪɣwa'no' u'v'wa'[vɪ']
 na'ɣuq'wi'ŋqɪ'tu-ami-ya', ma'iyən[o'qʷ] a'ik'a.
 u'm'ani-ya'vi-mi-ya'ɣwa'ro-ano'a
 nɪ'mpɪŋwa'ri'tsa-ŋwa'pɪ-ŋwa'-ya-yo',
 ma'iyən[o'qʷ] a'ika'[vɪ'ni] cɪ'nanwa-vi'.^{156a}

'ana'q' uv'ai' pɪŋwa'ntɪɣwaq'ainɪmpɪna'am'. imi' tɣɪr unjwaro''
 m'w'ni'k'ai'vate'camp a-v'vate' qa'n'a'cuv' a'ivate', nɪ'aa'q' 'w'ai'
 pɪŋwa'ntuɣwaq'ainɪmpɪna'am ɪɣɪr unjwa, a'ip'ɪya cna'ŋwafɪ.
 mava'co'u na'ɣo'q'wɪp' ar tɪ'qa'ŋ'wɪpɪ'ya cna'ŋwaw an' ma'va''
 naɣu'q'wɪŋqɪ'tuap'ɪya a'iveanɪwɪwa'aɪf. cna'ŋwaw an' pa'qa'ŋu-
 puaya'ɪtuai'yan' ma'n'o'q' cna'ŋwaw a'iveanɪwɪ' qo'ɣo''p'ɪaya'ɪtuai'.
 ma-m'u'e'u tɪv'atsnava'vɪŋw pɪŋwa'ia'v am' tuwa'tsɪŋwa'q'uv
 uɣ'a'n'aiya'm'uf u'q'w'p'ɪ uv'a'ɪ'tɔɣw a-v'ɪ'tɛɪ un'a'x'ɪ yun'a'ŋu'pɪ-
 ɣai'yan'a'm'. un'ɪnɪts a'ip'ɪya tɪv'a'ts an', ɪv'ɪ'ca' i'mi naɣu'q'wɪŋ-
 qɪ'tu'. unjwa'c'utcaɪnɪ¹⁵⁷ cna'ŋwaw unjw pa'qa'ŋu'tɪc'ampa. un'ɪnɪ-
 ts'i'm' ma'va''am' na'ɣu'q'wɪŋqɪ'tuap'ɪya'aim' ma'n'o'q'ɔam'ɪm'
 qo'ɣo''p'ɪya. un'ɪnɪts waa'ɪyusamp' pɪya'ŋ'wɪpɪ'ya saɣwaɣa'ɪ'tɛɔ-
 ɣwa'ɣantɪŋwɪŋw'antɪ. ma-m'u'e'u ma'va' wa'tɛ'ŋwɪy'um-un'ɪ
 tɛa'ɣ'p'atɛux-w na'ɣu'q'wɪk'ap'ɪya na'ɣuq'wɪm-un'ɪa-vɪŋw. qa'tɛ
 un'ɪk'a'ɣa'camp' na'ɣu'q'wɪk'ap'ɪa' u'q'wɪ'yuum' ar ma'n'u'n'ɪ
 tu'p'ɪ'p'ɪya. un'ɪnɪts 'atɛɪ'm'a'f na'ɣw'ɪ'p'a'qap'ɪya tɪmp'w'm'
 na-ra'fɪk'ap'ɪya. ma-m'u'e'u tɪv'a'ts an' na'va'vɪŋw qa'ɪvaiya'am
 'a'ura'i'mɪ nɪŋwu'ɪt-uɣwa'am' wɪn'm'm'ap'ɪya. ma-m'u'e'u saɣwa'-
 ɣaitɛaɣw'an'ɪŋwɪŋw am' qa'p'ɪya'aim',



i-tɪ-ɪya-nɪ aɪ-k'a-vɪ-n'ɪ ma-nɪ-mi-a-xa-a-vɪ-n'ɪ¹⁵⁸

to'qomo'motsi'[v'uni'n'na']
 nɪ'nɪ'a[vɪ'n'nɪn'a'n'ɪ]
 to'qomo'rui ga'ɪŋumpa'n'zn'—

"Coyote, do you, then, there
Engage in combat with people.
One should not be acting that way
When he has as his wife one that he has taken away from another.
Go ahead! Engage in combat there with people,
That is what I say, O Coyote!
But right here, say I, shall I be lying down.
O Coyote! do you, then, there
Engage in combat with people.
That is not how one should be acting, lying down,
When he has as his wife one that he has taken away from another,
That is what I say, O Coyote!"

"Who is it, then, on whom you have always been depending?
You, indeed, have always been acting in that way, however, always
lying down, always doing nothing but singing. It is I, indeed, upon
whom you have always been depending," said Coyote. So there was
a battle at that same place and Coyote fought there together with
his companions. Coyote was killed, and all of Coyote's companions
were killed. Those two Wolf brothers put their wives and their
children into the sticks lying alongside of their quivers,⁶³ and then
Wolf said (to Panther), "Go ahead! engage in battle. That Coyote
has already been killed." And then the two of them fought there
and killed them all. Now only two survived of those who were blue-
hatted.⁶⁴ Those there, four in number, engaged in close combat,
being battle chiefs. In spite of their doing so, they could not kill
each other by shooting. Their arrows were all used up. And then
they hit each other with their bows and threw rocks at each other.
The Wolf brothers moved along towards the mountain in front of the
others. Those blue-hatted people were singing,

"It is too bad that you are doing so, O Panther! you whom I am
going to have as a panther-skin blanket, after I have killed you.

a'n-i[vĩ'n'nina'n'nina'n-t']
 pa'q'ano'tsum [u'q'waiya'a].
 i't-ĩ'a'n-t a'ik-a[vĩ'n-t']
 ma'n-um'a'ya''[vĩ'n-t']
 nu''uwi't-u'ya''[v'uni'n'na']
 wĩ'n-ĩm-i''a'ya''a[vĩ'n-t']
 qa'iva'ia[vĩ'n'nina'n-t']
 a'ura'imiku'tsi[vĩ'n-t'].
 i'mpĩya'i't m'w'a'va'
 u'm'w'ari' ama'a[vĩ'n-t']
 qa'iva'i aqa'i'a[vĩ'n-t']
 ma'ĩ'a'i' ani'k-a[vĩ'n-t']
 nĩ''uwi't-u'ya''a[vĩ'n-t']
 wĩ'n-ĩm-i''a'ya''a[vĩ'n-t'].
 i't-ĩ'a'n-ta[v'un-i'n-a']
 ma'ip-a'γĩu'[v'uni'n-a']
 pa'q'anu'mpana'n' [vĩ'n-i']
 i'mi'i[vĩ'n'nina'n-t']
 na'ri'xwi'nap u'γ'u[v'w'a'n-t']
 ma'nteu'[v'uni'n'nani'n-a']
 ti'v'atsi''[vĩ'n'nina'n-t'].
 i't-ĩ'a'n-ya''a[vĩ'n-t']
 ma'n-tk-a'ĩiva''anti-'i'
 i'mia'[vĩni'n'nani'n-a']
 to'qoa''ami''i[vĩ-'t']
 i'tei' tiv'w't-p'i'a'a
 a'vaa'n- a'vi'zaa'a.¹⁵⁹

tiv'w'a'ts a q'a'p-ĩya,¹⁶⁰ nĩ'nia'zain-t' sa'ya'xaitco'xwaxai'gumpa'n-an'
 pa'qa'ñutsi'm'. i'ti'a-n-i ani'k-aiva-ntim' tiv'w't-p'i'ava''an co'a'mi
 qo'i'n-'i'ka.i' pa'qa'q'w'ainu'q'wani. ma'm-u'e-u sa'ya'xaitca-
 xwazn-ĩjuyw am' qa'p-ĩya'aim', i'ti'a-n-t aik-³ nĩ'nia pa'qa'q'w'ai-
 gumpa'n-an'i nĩ'nia tu'qu'p-ĩyaiva-n-ani i'ti'a-n-t ani'm'mai' nĩ'owi-
 tux-w qa'ivei 'a'ura'. imp'ixai' m'a'ri am', 'u'r'um- uni'ts maxa'ri-
 v'a-nti'm'. man'a'e-u tiv'w'a'ts qa'p-ĩya, um'nteu''u nĩ'n' nĩxa''ava-
 t-ĩm a'ĩyaitcu' aik-³. i'mi'zwar'uaq' uv'w'ai i'i'tei' tiv'w't-p'i' mari'ñqai-
 yiaq' nĩ'ni nĩxa''ava-t-ĩq'aiwa-t-ñc'. a'izai'm' tũmp'w'i'p-a'nam avt-
 ñup-ĩya'aim am-u'w'w'ani. ma'm-u'e' co'x'tcai'yaq'ñw am a'ip-ĩya-
 'aim', i'ti'a-n-ta'm ani'k-³ tũmp'w'i' am ava''an a'vi'ñu'q'w'a'aim' nĩm'w'i-
 yu'a'm' a'izaiyam' m' ma'n-co'arup-ĩyayam'ĩm'. un'ñutsi'm i'ya't-ia-
 'am man-co'arup-ĩya tũmp ar un'ñu'q'wam' pu'ruq-wip'ĩya. man'a'e-u

"It is too bad that you are doing so, keeping your places in front of me as you move along, having started towards the mountain.

"What have you there on that mountain, that you are thus keeping your position in front of me as you move along?

"It is too bad that you are in that position as you proceed, you whom I shall kill, you the mighty one, as you say, O Wolf!

"It is too bad that your flesh will be thus lying on this earth."

Wolf sang, "And I, for my part, shall have a blue hat when I have killed you. It is too bad that you shall be thus while your bones are lying on the earth after I have killed you." Those blue-hatted people sang, "It is too bad that you speak thus, whom I am about to kill, whom I am about to possess as panther skin. It is too bad that you are in that plight as you move along before me towards the mountain. What have you on that (mountain) that will, then, protect you?" That Wolf sang, "Do you say that you are a greater one than I? Did you, then, create this earth, seeing that you are to be greater than I?"⁶⁵ So saying, the two of them, (Wolf and Panther), lay down on a rock in front of the two (Bluejays). Those Mountain Bluejays said, "It is too bad that you two are thus lying down on a rock in front of us." So saying, they reached down to hold (Wolf and

tiv'a'ts an a'ip-īya, īv'wī' uxqwa n'īm'wī' nava'vuywī'α pa'qa'ηu-
tuava-mpī-n'īmī. m'α'va'm a'ōηq'αvī a-vī'tei ava-'n-a'm avi'ηupī-
yai'm am-o'-'uwa'm'. ma-m-u'e-uam' ma-n'ō-arup-īyaiyam-'um'.
un'ηutsi'm i'yat-ia'm' ma-n'ō-arup-īya un'ηuqwa-m a'ōηqav ar
a-vī'te' pu'ruq-wipīya. īv'ī'yaγap-ī, a'ip-īya tiv'a'ts, a'itciarami
nīwu'ruqwat-uywəp-un-ī'miqu'm'. m'α'va'm un'ηuts paī'k-A-
puy'-'an'nəm am-u'-'v'a'm avi'ηupīyaic-'īm'. maṇa'c-u qa'p-īya
ōγō'ts'iy'aq', nī'nia tu'qu'q-aiteōγōγwaiva-n'anīm' pa'qa'ηutsinūm'.
a'īyaic-uai'am' ma-n'ō-arup-īyaiyan'am' i'yat-ia'amī ma-n'ō-arup-īya.
un'ηutsi'm' nūwu'a-m ar pu'ruq-wipīya. maṇa'c-u tī'v'ats a'ip-īya,
aya'n-ūuntea' i'mi nīya-'va'-t-īm ainte' pa'q'q'umpa-ntin ainte'
cu'q-upy an-ī'k' i'm oγō'tsai'yaq-īzaiva-ntī. tiv'ī'e' d' oγō'tsai'ya-
q-ait-ī'qan'wipīya'aim'.

ma-m-u'e-u qan-ī'am 'a'ura' paiyī'ηupīya mava-'am' qan-ī'va'
pī'tcipīya'aim'. un'ηuts ma-n'ō'q'ōxm-'īm' nūwī'm-āṇ'up-īyaiya-
m'īm'. pīna'ηqw am-ī'ηwantī cna'ηwavi' a'īvaiyanwī'a-teī' kwi'tu'-
x-u'p'-'an' ts'ni'x-īkantī' cna'ηwavi' ta'qwi'mpu'qwuq-pīya aīk-w.
un'ηuqwa-η' sna'ηwafi qwī'ī'k-īpīya. un'ī'tei a'ip-īya, a'pī'ī'k-ain'.
iva-'n-'ian-īzain-ī a'īqī naγu'q-wuqīf-uai'ī.

14. EAGLE AS SUITOR.

sivi'ntiv'w'p-īv'α' qwa nants' pī'tcipīya. un'ηuts qa-n-ī'ava-'an-ai'
pīnī'k-arīp-īyaiyaq' qan-ī'ayanti'. ma-'m-a'ōtsuṇwī' qa-n-ī'uv'ī'mi-
tux-w ts-pī'ηam-intī' pīn-ī'k-ai'yunwa na-ru'w a'ījūm-unūmpīya,
um'α'ηa maa'in'ī'k'ant um'α'ηaxain-ī', a'ip-īya ma-m-a'utsi'
ts-pī'ηum-in'qunw qa-n-ī'uv'ī'mitux-w. pīna'ηqw un'ī'k-aru'cu'ūw¹⁶¹
aṇa'ruq-wa qan-ī'ayanti'uv'a-'ntīmaṇaṇqwa ma-m-a'uts' ts-pī'ηupīya.
m'α'ηa-q' maa'in-in-a'ait-ī, a'ip-īya na-ru'x-wa. un'ηuts tiv'a'im-ī-
k-upīya paiya-'avi' unā'p-āṇwī. un'ηuts 'an-a'-x-ī pī'tcipīya. maṇa'c-u
moa'η' an' ma-m-a'utsi' nā-'avū'wa-m oγō'-'p-īya.¹⁶² maṇa'c-u
mam-a'uts an' ma-n'ō'q'ōxm tuu-'ainūmpīya 'a'ivam-ī' qan-ī'γantim-ī
aṇa'c-u nā-'avū'wa-m an' a'ip-īya qwa-na'ntsī aṇarux-w, imi'āṇ'
pīnwa'xaiva-η' pūtei'anī qwu'k-ari w'a'xarux-w pīnī'k-ariya'.
m'α'va.iyuāṇ o''u qwu't-īn'wəp-īyaiyan' qwa-n-a'nte an' qwu'k-ari
w'a'xarux-w na-'va'c-u pīnī'k-arīp-īya qwa-n-a'ntsī an' wī'ci'a-η'

Panther) with their hands. When they had done so, they reached in vain, and the rock was crushed to pieces. That Wolf said, "Alas for us two brothers! It seems that we are to be killed." And on a dead log that was lying on the ground the two of them lay down in front of the Bluejays. Those reached down to hold them with their hands, but, having so done, they reached in vain, and the dead log that was lying on the ground was crushed to pieces. "Alas!" said Wolf, "that we two are just about to be beaten." And then the two of them lay down again on ice in front of the (Bluejays). That Mountain Bluejay sang, "O you, who are destined to be a panther-hide hat when we have killed you!" So saying, they reached down to hold them with their hands, but it was in vain that they reached for them. When they had done this, their bodies were shattered to pieces. That Wolf said, "What has become of you, you who say that you are greater than I, you who say that you are about to kill me? Ill-advisedly do you act, who are destined to be a mountain bluejay." And, sure enough, the two of them turned into mountain bluejays.

Those, (Wolf and Panther), started back towards their house, and there at the house they arrived. And then they caused all of (their people who had been slain) to come to life again. After a while some one from among Coyote's companions, while walking along, tilted up with his foot the bow that was stuck through Coyote's anus. When he had done so, Coyote arose. And then he said, "I must have been sleeping. Right here was I now engaged in fighting."

14. EAGLE AS SUITOR.⁶⁶

Eagle arrived in the country of the Sibit⁶⁷ Indians. And then he sat and watched the village from above the houses. As he saw the young women going out of the houses now and then, he would say to himself, "That one too has been touched," said he, whenever a young woman would come out of the house. After he had sat and done this for some time, a young woman came out under him from the village yonder. "That one it is who has not been touched," said he to himself. And then he started to go down, descending the hill, and then he arrived inside the (house). That father of the young woman was their chief. The young woman was wont to refuse all of the young men that lived in the village. That chief of theirs said to Eagle, "You shall have my daughter as your wife if you sit and look right through the smoke." So he locked him up there in the smoke,⁶⁸ but Eagle sat and looked right through the smoke as though it were

tu'f-uaŋupīya. u'v'aiyauq' qwī'k-arī' tsim'u'na-uhqīp-īyāiaq' nta'av an'. iv'ic-caŋ o''u piŋwa'xaiyan' pa-tci'n an', a'ip-īya n'a'phi. qwa'n'a'nts an' ma-m'a'utsi' piŋwa'raŋup-īya.

manas' i'v'aiyauq' c'ci'naŋwaviya'quf-uc-amp an' cīna'hwaviŋ-kaivāte t'tcuq' a'ip-īya, iv'iy'anw 'a'iv'hwavīfs uŋwa nan'a'c'o-q-upiniya'anw a'n'iŋqīq'. iv'iy'anw yaa'it-īya-ŋqīq'anw, a'ip-īya maŋa'c'u cīna'hwav an'. m'a'upa' o''u qwa'n'a'nts an' yaa'inq' tua-p-īya mona'tsiantian an' qa-m'xw'cin'a'ŋ' nō'p-aiyk-īpīya. ŋni'ŋuts u'u'v'a' so'p-a'r'ōxp-īya qwa'n'a'nte an' ava'ntux-wpīya co'q-uc-u qa-m'f' yanwī'm'iaip-īya. maŋa'c'u cīna'hwav an' a'ip-īya, pūmpī'n'ixka.iya-ŋ a'iv'hwavīte an' cu'q-uc-u qa-m'f' A'qa-q'a'. iv'īya-ŋ' qan' ama'ntux-w nampa'n'ants:ya-ŋqīq'a'ŋ'. tiv'ic-o''u m'a'upa' qa-n'j' 'a'ura' yo'n'ŋup-īya qwa'n'a'nts nŋwī-v'maŋqw u'u'mp'ic a'n'k'aip-īyain'. qan'a'm' A'qa'n-an-qwōp-a'm' t'f'ī'xaiŋu'q-w qwa'n'a'nts na'va'c' 'a-m'u'upa'q-wai-ŋup-īya qan'va pteip-īya. maŋa'c'u cīna'hwafi, iv'īya-ŋ' nana'hwīnaŋqīq'a'ŋ'. mava'ntuŋwa-m'ī ma'n'ō'q'ōxm' nu'ō'p-īyāiam' qwa'n'a'nts. cīna'hwav a'ip-īyāic-u, iv'ī'a-ŋ' na'ru'n'naŋqīq'a'ŋ'. mava'ntuŋwa-m' ma'n'ō'q'ō t'pa'raip-īya. ŋni'k'a'ya'cuan' qwa'n'a'nts' nana'ī'ait'uk-pīyāian'.

ivā'ntuŋwaq'wan' qa'tc' sūma'ingwa'a. tiv'ī'ts pa'a't'ō'ŋont 'uraro' t'itci' tixwi'n'ap' arī.

15. RATTLESNAKE AS STORY-TELLER.

m'a'va' mam'a'uts qan'ī'yaip-īya waa'q'u tuwa'tsuŋwū'waiφī. maŋa'c'u tuwa'tsan an' tixwi'n'at-iv'ic'pīxai'ŋw piya'īyaφ. ŋni'ts piya'ŋ an' a'ip-īya, tōx'o'm uŋw a'ixwa'a tixwi'n'at-iv'ic'uxwai'ŋw. y'ma.i, a'ip-īya tuwa'tsuŋw. tō'ŋi tixwi'n'anqīni, a'ip-īya. y'ma.i, a'ip-īya tō'ŋ'an'. piya'ru'qwa'x'it'imi anqa'xwic'a tō'xwa'xwic'a, a'ip-īya. maŋa'c' a'ip'ats paiy'k'w'āip-īya piya'vatuŋwāφ. maŋa'c'u piya'ŋ' tiv'ī'ŋupīyāian', tixwi'n'anqī'ua'ŋa'mi tōx'o'm uŋwa, a'ip-īya. u'u'ŋ'w aik' piya'ru'qwa'x'it'imi anqa'xwic'a tō'ya'xwic'a, a'īyan' aik', a'ip-īya. 'a'n'ō'q'ōxwa'ŋ'wan ŋni'k', a'īŋupīya. ŋni' qwī'its uŋwa'vatuŋwanq'w'āip-īya ŋni'ŋuts. 'an'ō'q'ōxwan' ŋni'k', a'īŋupīya. maŋa'c'u tō'ŋ'av an' wī'qwi'nta-ŋ-q'pīyāian' t'f'qa'p-īya'aik' uv'a'ntux-w ma-m'a'utsi' s'ī'p'ia-ŋ'.

ŋnic' a'īnūmpīya tixwi'n'anqīm-mūmpīyāian' a'ip'ātsi'. mava'n-tuŋwa'ŋ'am' nava'φitsūw naŋwa'quana'm pa'qa'ŋupīyāiana'm'. ŋni'ŋuts pa'v'itsian an' a'ip-īya, iv'ī'ŋw piyā'ram- uŋwa ta'ta'q'wiv-

nothing at all. Eagle's feathers turned black.⁶⁹ And then the chief poked out the smoking fire with a stick. "Do you, then, have my daughter for a wife," said the chief, and Eagle married the young woman.

And then that one, wont to be a coyote, though the others were not coyotes, said in the morning, "Do you all try different sorts of tests on the newly married one. Do you all make him hunt game," said that Coyote. Now Eagle was hunting through there along with the rest, but the rabbits that he had killed did his father-in-law carry home. And then they were gathered together yonder. Eagle came to that place and carried with him but one jack-rabbit. That Coyote said, "Do you all look at the newly married fellow, who has killed but one jack-rabbit. Do you all have a foot-race with him right up to the house." And so, sure enough, they started off through there to run towards the house, and Eagle, merely for fun, pretended to fall behind every one else. When they all got near the house, Eagle went right past them as though it were nothing at all, and arrived at the house. That Coyote (said), "Do you all wrestle with him." And Eagle threw all of them down one after another. Again said Coyote, "Do you all have a fist-fight with him." And he knocked them all down with his fist. After treating Eagle in this fashion, they made him angry.

At this point I do not remember further. This story is a very long one.

15. RATTLESNAKE AS STORY-TELLER.

A young woman was living there together with her two sons. That son of hers asked his mother to tell him a story. There, then, his mother said, "Go and tell your grandfather, go and ask him for a story." "All right," said the son. "My grandfather, tell me a story," said he. "All right," said his grandfather. "Under your mother flashes red, flashes purple," said he. That boy returned home to his mother. His mother asked him, "Did your grandfather tell you a story?" said she. "He said, 'Under your mother flashes red, flashes purple,' that is what he said," said he. "When did he do so to me?"⁷⁰ she exclaimed. Taking a stick, she then went off to him. When did you do so to me?" she exclaimed. That Rattlesnake⁷¹ coiled around her. *Ibi edit urinam feminae.*⁷²

He kept saying the same thing. He was always telling that story to the boy. At that place the two brothers killed both of the (babes their mother had given birth to). And then the elder brother said,

ɣw'aɪŋw, a'ɣuan' m'wα'va-ntuxwa-ŋ' ta'ta'q-wivip-ɣaiyan' pi'aiaɸi.
 tɔɣo'aru'a'tsɪŋw ɔm' qa'teU paɪi'pɪaie-U pɪna'ŋqʷ am-u'v'maŋqʷ
 ɪŋa''pɪts ts'pi'ŋupɪya. maŋa'e' ɣni'ŋuqʷwa-ŋ' paɪyɪ'k'wɔip-ɣya.
 a'ɪfcaŋwa'a, a'ip-ɣya pa-vi'aŋ aŋ'. uv'a'-ntux-wacutca-ŋani cɪm'wɪx-
 qɪ'ŋwa. ɪv'wɪ'ŋw ya'xw'ai'ŋw tɔɣo'avinw um' qateu'm iya'vaxava-
 ŋwai'm', a'ip-ɣya. maŋa'e' a'ix-ucuaŋ' m'wα'upa'a ya'ɣw'aip-ɣya'ainw
 ɪŋa''pɪtsɪ'. tɔɣo'avinwɪ ɔm' tɔ'tsi'v'antia-m' tira'ŋwantɛp-a'ɣip-ɣya
 ya'vaiyɪp-ɣyaiyan. ɣni'ŋuts yaŋwɪ'm'maɣuan' qwitca'ŋupɪya.
 ɣni'ŋuqʷwa-ŋ' mava'n-tuɣwa-ŋ' cɪm'wɪx-qɪp-ɣyaiyan'. ɣni'ŋuts paɪyɪ'-
 k-ɪpɪya. maŋa'e'U pa-vɪ'tsiaŋ aŋ' a'ip-ɣya, a'ɪfcaŋwa' ɪŋa''pɪtsɪ unjw
 aɣa'n-ŋo'ŋw. ni'ntca-ŋ 'u'v'a-ntuxwa'ŋw wɪna'ɪkɪ'ŋw, a'ip-ɣya.
 ɪv'wɪ'ŋwaxa'a ya'xw'ai'ŋw, a'ip-ɣya pa-vɪ'tsiaŋ'. maŋa'e' 'u'x-pa-ŋ'
 ya'ɣwɔip-ɣyaiyan' puv'a'-ntuɣwa-ŋaɸi cɪm'wɪx-qain uv'a' pɪ'tɛpɪya.
 tɔɣo'avinwaxain' unjw tira'xuava'm a-vɪ'p-ɣya. maŋa'e'U paɪyɪ'-
 k-w'aip-ɣya o'p-ac-U. maŋa'e'U pa-vɪ'tsiaŋ aŋ' a'ip-ɣya, a'ɪfcaŋwa'
 ɪŋa''pɪtsɪ unjw. uv'a'-ntux-wcua-ŋani cɪm'wɪx-qɪtcaŋw tɔɣo'avinwɪa'm
 unjw unwa'oax-ɪtuɣw'am' paɪi'ŋunwa'q-uc'. ɪv'wɪ'ŋwaxa'a¹⁶⁵ ya'-
 ɣw'ai'ŋw tɔɣo'avinwɪ um' tɔ'tsi'v'antia-m' tira'ŋwantɛp-a'ɣimp'a',
 a'ip-ɣya. maŋa'e' uma'upa'ŋw ya'ɣw'aip-ɣya. ɣni'ŋuts tɔɣo'avinwɪ'
 tɔ'tsi'v'antia'm' tira'ŋwantɛp-a'ɣip-ɣya. uv'a'-ntuɣwan ɣni'ŋuts
 ya'vaiyɪp-ɣya.

qateu'q-wan ɪva'e-uma'ɪ.ɪŋwa'a.¹⁶⁴

16. OWL'S WIDOW'S EXPERIENCES WITH SKUNK, BADGER, AND HAWK.

moo'p-ute aŋ um'wα'va' piŋwa'ŋw'aiɸi qa-n-ɪ'ɣaip-ɣya'aim' tuwa'-
 tsɪ'ɣaɪ'pɪya'aim' so'q-uc-U qa-m-u'v'w'utsɪ a' nua'a'ɣanti'. moo'p-uts-
 qa-m'ɪ'y'ainūmpɪya ta'ci'p-aux-U piteɪ'm-inūmpɪya. ɣni'ŋumin'ka'
 pi'tcim-ɪŋka'a'im-inūmpɪya, qa-m-u'v'w'utsɪ i'mɪ yu'w'a'ɣɪɣm'. maŋa's-U
 piya'ŋ' tɪ'm'wα'm-inūmpɪyaiyam' qa-m'ɪ'ŋwɪ'. ɪ'tɪ'c-amp ɣni'mipɪya
 ma-ŋa'e'U mɔqo'n-aɸ-ŋw ɔŋ ɣni'za' yaa'ɪza' qa-m'o'aantsɪŋwɪ¹⁶⁵
 ma-ɣa'mipɪyaiyam' na-n-ɔ-rɪ'ac' a'a't-ɪŋwanwɪa'ŋw tɪ'qa'm-ɪpɪya.
 pɪna'ŋqʷ piŋwa'ŋ' yaa'ɪŋqʷaɪk-a-q-oaŋ' qan-ɪ'a-ŋ ava'-ntux-wpɪya
 qa-m'ɪ'ŋw ɣni'ŋuts wɪ'qa'm'ɪ'k'antim'ɪ' maa'ip-ɣya. a'ik w, ɪ'i'm-ɪ-
 ar'ua-m'ɪram a'ɣaŋwantɛnqɪm'ka', a'ip-ɣya tɪ'qa'xa'aim' mam'ɪ'-
 ŋwantɪ'. ɔɔ'vɪ' ta'qa'.ɪyunwɪtsq-w nɪv'a'RA'tɔn'ɪ'tiava-q-oaŋw
 wa'a'ŋwɪupɪya. paɪyɪ'q-w'aip-ɣya'aim' qan-ɪ'vā-ntuxwa-m-uɸ.

"Go ahead! go and squeeze our mother by stepping on her," and when he had said this, (the other) there stepped on his mother and squeezed her several times. The rattlesnake children (that came out of her) were numerous. After a while a human baby came out after them. When (the baby) did this, that (younger brother) returned home. "What did you do with him?" said his elder brother. "I left him there at the same place and came home." "Go ahead! go and fetch him, and you shall not be afraid of the rattlesnakes," said he. When he had said this, that one went through there to fetch him. He stepped on the heads of the rattlesnakes as he walked along, and returned with the (baby). And then, as he was carrying him along, (infans) defaecavit. When he had done so, he left him at that place. And then he came back home. That elder brother of his said, "What did you with the baby?" "I threw him down over there and came away," said he. "Do you, then, go and fetch him," said his elder brother. That one went off in yonder direction to fetch him from where he had left him, and there he arrived. Truly (the baby) was lying right among the rattlesnakes, (so) that one went back home. That elder brother of his said, "What have you done with the baby?" "I left him at that same place and came away, as the rattlesnakes were in great numbers round about him." "Do you go, then, and fetch him, and you shall step on the rattlesnakes' heads as you go along," said he. That one went off in yonder direction to fetch him. And then he stepped on the rattlesnakes' heads as he went along. Then he returned to yonder place with him.

I do not remember the (story) from this point.

16. OWL'S WIDOW'S EXPERIENCES WITH SKUNK, BADGER, AND HAWK.

Hooting Owl was living there with his wife. They had one son whose name was Rabbit-eye. Hooting Owl used to hunt rabbits and he would arrive home in the evening. Whenever he did so, whenever he would return, he used to say, "You, Rabbit-eye, come and take them away." That mother of the (boy's) would roast the jack-rabbits in the ashes. The old Hooting Owl was wont always to do thus when he was engaged in hunting; he used to give them young jack-rabbits, but he always ate the good ones himself. After a while, when he had gone out hunting, his wife went to his house, and then she found jack-rabbits which had been covered up. "Oh!" It seems that he has been always hiding these from us," said she, and she ate some of them. Having split bones in two by hitting them on a stone,

maŋa'c'u cia'p'i pitei'tiŋwawaŋap'iya niv'a'ra'ton'ni'tiŋwawa'p'iya. uni'z'unw po'yu'ap'iya'in'i do'v ar nampa'ia'ŋ a'a'xarux'w. uni'ŋuts' tu'ɣwa'nu pa'pa'q'apiya. qatcu'tcan axa'r'oŋw'i'ap'ac'u ta'ci'n'aik'ain'. uni'ŋuts'i'ŋwani pñi'k'ai'tu'i, a'ip'iya. maŋa'c'u puɣwa'ŋ' pñi'k'aiɣw'aip'iyaian'am'. ts'po'ŋqi'q'wani, a'ip'iya moo'p'i'ts. maŋa'c' una'a'ɣit-u'ɣwa-q' ts'i'a'w'wite'p'iya nampa'ia'ŋ'. maŋac' i'v'aiyauq' moo'p'uts a'ip'iya, ya'a'ik'a'ŋani qu'tca'p'o't'o'q'warim'i'anan unw pñi'k'aiŋq'tuɣw'aiva'. qatcu' cina'ŋwavi'ap'ai' qatcu' p'o'n'a'p'ai' un uru'a' tümp'w'i't'u'qwat-u'ɣwat'uinqi'q'w'aiva'ntianani qat'e ina'imputs'ap'ai' un uru'a' tiv'w'i'p'uruq'watux'w'fuiŋqi'q'w'aiva'ntianani.

pinaŋq'o'u' ya'a'ip'iya moo'p'uts. ma'm'u'c'u mava'a'ntuɣwa'ŋ'am' cjm'ix'qwa'a'ip'iya o'o'x'pa'm' pa'ɣ'i'm'm'ap'iya. uni'ŋuts'i'm' p'o'n'ai' qan'i'va'ŋ'am' pi'tciɣwa'aip'iya. maŋa'c'u p'o'n'i' qan'i'va'ŋwaiyuf u'cu'q'w'ɣa'p'iya p'o'n'avurux'wa'. maŋa'c'u piya'ŋ' qan'i'on'ŋqop' cii'ru'qwarup'iya. maŋa'c'u mam'a'uts a'ip'iya, uv'a'ntux'w'cutca'ŋ'anini cjm'i'ak'i tiŋqa'niv'aiya'ŋw. i'v'i'ya'q'a'xa'a' ti'ŋw'm' aɣ'i'm'ŋw'itux'w qatcu'unw pñi'ŋw'aq'ho'ŋw¹⁶⁶ p'o'n'aiyan'i'vā'y'i'yzm'¹⁶⁷ tu'yu'ntuɣwan'um', a'ip'iya ma'm'a'a'caɣw'i'ts. pina'ŋqw ya'ya'p'iya. 'a'ik'w, a'ip'iya'in'i pon'i'a, a'ya'n'utstunw' a'ik'x' piya'ni qatcu' ma'im'ŋw'ait'i a'i'ɣaic'un'i uv'w'itutuɣwanup'iya qan'i'af. 'xa'n'utst'i aik'x' yaxa'xa' piya'ni, a'ip'iya p'o'n'i'a. nava'c'u'an a'ik'x' yaxa'xa', a'ip'iya piya'ŋ'. qatcu, tinti'n'ianqi'fua'tsa'm'un'oa, a'ip'iya p'o'n'i'a. qatc, a'ian aik'x, i'va'a'ŋ' mam'a'uts' qari'q'a'. qatcu, m'w'ar'i' aru'a' ni'ni pu'p'an' y'u'xwan'i'ina, a'ip'iya piya'ŋ'. qatcu, mam'a'ute an'i'k'ariq'a' pai'ŋqwi'ɔq'wika'iyaq'ai'yaq'. a'i'ɣaic'unwa piya'ia'f qwi'p'iya piv'a'waxain'i ur qari'n'a'ŋw tca'a'ɣw'ɔq'i'ka'. an'i'an aik', a'ip'iya. mam'a'uts' piv'a' qari'q'ain, a'ian i'ɣir'aik'x. u'v'aiyauq' uni'ŋuts' maŋa'c'u piya'ŋ' aŋa'ruɣwa'q'wa tinti'a'p'i'q'w. uv'a'cuya'a' tiŋqa'niv'aiyav un'a'x'i ya'a'ik'wa' in'i'a'm' unw, a'ip'iya.

'uni'ŋuts' p'o'n'i' nana'q'oanup'iya qatcu'w'q'w nanwa'i'iam' pñi'n'a'aip'iya. 'u'v'aiyauq' tiv'w'i'ts miyoma'x'a na'qwo'anjup'iya.

she stood them up at the place where he was accustomed to shake his feet free of snow. The two of them went back to their house.

After sunset that (Hooting Owl) made a noise as he arrived, he made a noise of shaking off snow from his feet. As he did so, the bones sounded as though they went right through his feet, and then at night he groaned with pain. "I do not know what has happened to me. My feet must have burned from intense cold. And now let him come and see me," said he. His wife and (her son) went to see him. "Prick it out for me with a point," said Hooting Owl, but she pushed its sharp point further into his feet, and then the Hooting Owl said, "When I die, you shall let my (boy) go to see him who is light gray around his body,"⁷³ not Coyote, not Skunk—he it is who will cause my (boy) to be going under the rocks—, not Badger—he it is who will cause my (boy) to go under the ground."

And so after a while died Hooting Owl. They left him at that place as they started away, and they travelled along in yonder direction. Then they went and arrived at Skunk's house. That Skunk was whistling a tune at his house while making skunk-blankets. His mother was sitting outside the house making a basket of squaw-bush twigs. The young woman said, "We have left him yonder in the cave that is his house, and have come here." "Then do you quickly go away from here before Skunk sees you. Do you two start to go up from here," said the old woman. After a while she cried. "Oh!" thought Skunk, "I wonder what has happened to my mother that she does that, who has never acted like that before." And when he thought this, he went outside of his house. "What has happened to you, my mother, that you are doing this, crying?" said Skunk. "I am just crying like this for fun," said his mother. "No! someone has told you something," said Skunk. "No! that is what I say, a young woman must have been sitting here." "No! it is because of the way in which I have been moving around," said his mother. "No! it is a young woman that must have been sitting, it is smooth and hollow." So saying, he picked up his mother, and the place where she for her part had been seated was marked with wrinkles. "What did I say!" he said. " 'It is a young woman that has been sitting here,' that, indeed, is what I said." And then that mother of his told him about it. "In that same place, she says, in his cave house, has your relative died," said she.

And then Skunk set to tracking about in various directions, but he did not discover their tracks. And then he looked for tracks,

'u'v^am'ixain'i nanwa'tuk'a.im' navt'^{ts}uŋw. u'u'p'a'm unuŋuts nant'i'na'ya'aip'iyaiyam'. 'u'v^am' wa'ts'u'p'iyā a'ya'x'upa'nan unik' un'i't'uin'q'iyaiyanan'. qateu'ruax'qa'^a qan't'ani pñi'ŋwa'^a, a'ip'iyamaa'iyon'an'izaiyan'. un'i'n'ix'ucuan' mam'a'uts' taya'va-ya-va-ntiaf'p'o'avuŋw'i mantsa'ŋwinap'iyā. i'ye't'uq'wa.u'¹⁶⁸ na'xa'ŋw. u'ma.i', itei'n'iza'^a pñn't'avun' ar naxa'^aŋ'w'ŋuŋq'i. pñn'ā moi'm'mi-ari' na'xai' qu'qwi'p'iyā. un'ts'a'ip'iyā, t'te a'ip'ats' qwi'n'orō'omp' itei''c'a'^a piya'i'yanw qwi'n'orō'omp' itei'xain'i' piya'n't'¹⁶⁹ qwi'-n'orō'omp' itei''ca'^a n'i'niā qwi'n'orō'omp', a'ip'iyā qu'qu'q'w'izaiyam' na'xa'ŋw'ā. pñi'k'aiŋuminkuan' mava'aco'om' w'ni'p'iyā'aim' na'xa'ŋw'ni'izaiyaq'am' a'm'u'urainq'w'aip'iyā.¹⁷⁰ un'te a'ip'iyā, qoxo'itca-m'ini, a'ip'iyā u'tcu'mika.i' muru'n'uxwa'. i'ri', i'p'i-ŋwaiarūami' un't'k'^s c'ci'tcum'm'iza'. p'i'ŋqauŋp'iyā'ainw a'ix'ucam-paŋw. pina'ŋqw moro''i' mai'mpun'a'ŋq'ip'iyā. un'i'ŋuqwa'ŋw w'i'ce'rampi'axain'i' pñn'av'i'ŋw t'o'zo'ts'i'at'uk'aik'a'. a'ik'w, aip'iyā pñn'ā. un'i'ŋuts' na'ya'ŋoxo'ik'ain'av umu'urainq'w'aip'iyā u'qwi'yunwaxain'i' ur p'o'avuŋw'i t'o't'canq'iaq'ai'p'iyā. tiv't't'ŋni' nana'i'-aip'iyā pñn'ā nant'i'na'ya'aip'iyā'aim'. un'i'ŋuts' ma'm'u'e'u tsā'mp'iyua't'up'iyā'aim' navt'n'a'x'i. pñn'ā nant'i'nap'iyā'aim' ts'i'α'mp'ivian' ar ts'pa'γ'iteap'iyaiyan' pñn'av'ian' ar ma'n'o'n'i' pa'ya'it'caip'iyā. un'i'ŋuts' nana'i'aip'iyā o'p'iyā. un'i'ŋuts' paiy'i-ŋw'ip'iyā o'p'ac' qan't'vā'ntu'wαf'. a'ik'wi, a'ip'iyā a'ip'āts' an' p'i'vun'ik'a.ŋuts', piyāni' ŋwa'rīram' ar teu'xwi'īram'. u'ma.i, aip'iyā piya'ŋ', i'v't'n'a'axa' an't'm't'a' w'a'p'iaxanti' a'a'ura'. ma'ri'c' 'a'α'tcu'ya'p'iyain'a'm'. piya'ŋ an' a'ip'iyā, qateu an't'k' ŋw'α'ŋw'ait'i' pñn'a'iy' ŋw'aru'' o'p'ŋw. a'ip'ats' an' na'm'i'p'iyā a'xa'ŋu'p'ts'i'q'w o'p'i'. piya'ŋ an' un'ts' an't'ŋu'p'iyā'q'w nanwa'aim' ya'a'ip'iyā.

m'α'va' ŋn'α'mpute an' qan't'izaip'iyā tuwa'ts'ŋwunw'aip'. i'tcuq' a'ip'iyā, qateu'tcan' a't'ŋn'o'os'āap'a' i'vā''am'ni' aik'^s yua'va a'v'i'z'um' navt'^{ts}uŋw'i, a'ix'uzŋ a'v'i'ts'it'i um'α'ntux-w yo'n'-nŋup'iyā tuwa'ts'ŋw'ian'. pñn't'ni'k'aip'iyā a'm' av'ts'it'i. o'vi'm-pimpin'ara'puts'ŋw an' a'm'u'v'nanq'w am'a' p'tei'xw'aip'iyā. un't-

circling far around. Yonder, indeed, appeared the tracks of mother and child. In that direction, then, he went and followed them up, and yonder he caught up with them. "Where are you taking him to like that? Where are you taking him to, pray, causing him to be like that? Did you not see my house?" said he, as he held his arms around her. Cum ille ita ei faceret, femina pediculos inter crura cepit et abiecit. "Off through here are mountain sheep."⁷⁴ "All right! Stand, then, my dear, covered with this skunk-blanket of mine." Skunk shot the mountain sheep that was moving along in the lead. Then he said, "This is the boy's blanket. And this is his mother's blanket, while this is my mother's blanket, and this is my own blanket," said he as he kept shooting the mountain sheep. As he now and then took a look, the two of them, (mother and child), were standing in that same place covered with the blanket. He went towards them. Then he said, "I have killed them," said he, with his eyes closed and rubbing his chin against them. "Don't! Are you wont to do that to your old husband, always pinching him?" In spite of his saying that, it kept on happening to him in that way. After a while he lifted up the blanket from them, and when he had done so, it turned out that his skunk-blanket had been caused to cover a bush cactus. "Oh!" said Skunk, and then he went towards the mountain sheep that he had killed. His arrows, it turned out, had lice on their points, one on each. Skunk was exceedingly angry and followed in their tracks. And then the two of them caused to arise behind them a plain covered with wild rose bushes. Skunk followed them up, but the wild rose bushes scratched him and all of his skunk-blanket was scratched up to tatters. Then he was angry; et pepedit. And then he turned back home to his house. "Oh!" said the boy, when he had looked back, "my mother! A rain storm is approaching us." "All right," said his mother. Do you, then, hurry along towards the cedar grove." That storm appeared to be gradually approaching them, and his mother said, "It is not really raining. Podex est viverrae. The boy died first, having taken the wind in at one gulp, and his mother had the same experience with it. Both of them died.

There dwelt Badger together with his sons. In the morning he said, "I have not been dreaming well, seeing that here in the plain, I say, mother and son are lying." When he said that, his boys ran off on to the little ridge. They stood on the little ridge and looked. The very tiniest boy of his family arrived on it behind them. Then

nuts a'ip'īya, uwe + n¹⁷¹ yua'āyāntūmpa a'viteim'in'ia'm' na'ya-
 φa'qa', a'ip'īya. yo'n'ūp'īya qan't'va-ntux-w. manja'e-u mo'a-m'
 tiv'w'ēp'īya'iam'. u' + v^w, a'ip'īya, maa'v' a'vitein' naya'vai',
 a'ik'ap'īya. an't'an' aik', a'ip'īya ina'mputs. tiv'p'u un'nuts.
 A'st'arū'qwa'γmi'kup'īya. ma-m-uv^w un'nuts. p'te'xw'aip'īya
 mava'ai'vū pu(w)am aip'īya.¹⁷² a'ip'atsi' na-m'ī'ayūtuinup'īya.
 un'nuts piya'īya-η ana'vmanqwa'ā'iyūtuinup'īya. un'nuts ina'mputs
 a'ip'īya, tōmpo'qōivim'zni¹⁷³ tiv'w'ē'c'i'. nīm'w'ē'xwa'a qa'teu w'ē'c'a-
 mant'ānw tu'tu'v'witeanwa', a'ip'īya ma-m-a'uts. ma'ja'e-u
 p'ē'qamaip'īya, tōmpo'qōivim'zni' tiv'w'ē'c'i'. imp'ī'a' im'ī aik'
 tōmpo'qōiv a'īza', a'ip'īya w'ī'ī'mōcamantiaφ tea'nō'qwa'ηqits.
 ī'ī'η' ī'ī'η', a'ip'īya, p'ī'cīa'q' tōmpo'qōiv ur a'in'anl. uv'a'ai'
 ma-n'ī'm'īap'īya. v'v'w'āiyauq un'hum'its a'ip'īya, īv'w'ē'ājan o'p'a-η
 un'ī'm'īat'ūiqūcuanan ēv'ā'tei t'ī'. a'mpaian' a'īyucampa qatcu'ān'
 p'jini'ūin-aivaa'qa'η' w'ē'waxantimpanwītī' qa'q'ū'zampa kiya'η-
 qīqat'uacampa qatcu'q'wa'm' s'ō'ts'n'aiva'āq'wām', a'ip'īya
 ina'mputs. mava'ī un'nuts pa'iy'q'w'aip'īya manja'e-u. un'nuts
 ma-m'e-u m'w'a'ū'p'a'amk'up'īya'aim'. tiv'w'ē'c' o'w' w'ē'waxantūm-
 panwīt a'mpaian' a'ip'īya. a'ik'wī piya'ni īv'w'ē'q'waram' s'ō'ts'k'ai-
 va' miya'antsicampa, a'ip'īya a'ip'ats an'. qats ē'ia-η īyīr' aik'
 qon'o'm'm'ūw, a'ip'īya piya'η'. a'īzaic'ampaa'qa'm' s'ō'ts'k'aip'ī-
 ya'īyaq'am' w'ē'waxantī'. a'ik'wī wa'n'untean'qa s'ōtsūtu'w',
 a'ik'āp'īya, p'a'īq'wananwa'¹⁷⁴ p'a'īq'wananwa', a'ik'auq wa-m'
 nav'ī'atsūwī pa'īp'ī tūmp'w'a'ūpa'am' waya'p'īya.

manja'e ina'mputs unie a'ip'īya, qatcu'tcan 'at in'ōn's'ūp'.
 mam'ū'e-u tuwa'tsūwīān un'ī'e an'ūp'īya. manja'e'ōv'īmpimpin'ara-
 putsūw unie a'ip'īya, wa' + n' a'v'ī'yim'. manja'e' ina'mputs am'ū'φ
 p'te'xw'aip'īya'iaic'ū. mava'īyūzmi' pō'ā'm' aīnqīp'īyaic'ūzmi'. unie
 a'ip'īya, tōmpo'qōivim'zni' tiv'w'ē'c'i'. mam-a'uts pu'teu'teuywap'ī-
 ya'aik'w a'in'nanw mava'ai' man'ī'm'īap'īya'iaic'ū. un'hum'its
 a'ip'īya, cīna'ηwaw'ūw yaa'īva-ntī. qa'te'ūw'a'ūcuāim' mava'ηw'q'
 qan'ūm'ana'ηqwōp' mama'ha'γwoite¹⁷⁵ ūw qan'ī'zaiva-ntī. w'ū'r'a'q'
 pīv'a'm' ur p'te'xw'a'īva-n'a'am', a'ip'īya ina'mputs. ma-m'ū'e-u
 m'w'a'ūpa'm'k'up'īya'aim' tiv'w'ē'c' o'w' cīn'ā'ηwafī m'w'ā'va-ntī
 ta'va'īnqīt'ūz'p'īya. w'a'ik'w, a'ip'īya cīn'ā'ηwafī, a'mp'īroa'q'āiva'
 qan'ī'vā'ntīn ur ma-m'ā'utsūwī kiya'ηqīqan'āzm' s'ū'at'pin'ī
 aivā'ntī, a'ip'īya cīna'ηwafī. m'am'ū'e' o'w' m'a'ū'p'a'm'k'up'īya'iaic'ūm'
 cīna'ηwafī'am' an' qan'ī' ā'ūp'ap'īya'aim'. mam'a'c'ā'γwoits'zmi'
 qan'ī'vā' p'te'xw'aip'īya.

he said, "Way over yonder on the plain it looks as though there are two lying," said he. They ran off towards the house, and that father of theirs asked them. "Way over there there seems to be something lying," said they. "What did I say?" said Badger. And then he started to travel under the surface of the earth. Then he came up to them and doctored them there. He first caused the boy to get well, and then after him he made his mother well. And then Badger said, "Pay me with feathers." "We two did not pluck out any of the feathers," said the woman. That one kept on saying, "Pay me with feathers." "What do you mean when you say feathers?" said she, as she pulled out some of her pubic hair. "Yes, yes, yes!" said he. "These are the feathers that I speak of." Then he did so while moving.⁷⁵ And then he said, "Go ahead! let him, my dear, travel in yonder direction away up from here. Even though there is a noise going on, you shall not let him look at it. Even though people are singing in the canyon, even though people are laughing, you two shall not peep at it," said Badger. And then he went back from there. Then they started off in that direction. Sure enough, there was a noise going on in the canyon. "O my mother! let us take a peep at it, only a little bit," said the boy. "No! That, indeed, is what your great-grandfather said," said his mother. Although they said that, they did peep at the canyon. "Oh! over there someone has taken a peep," said (those evil spirits). "Blood! blood!" As soon as they said this, blood flowed out of the mouths of mother and son.

The Badger said just as before, "I have not been dreaming well," and those sons of his did the same. The very tiniest one of all said the same thing, and over yonder they two are lying. Badger again went off and came to where they were. And again he doctored them. He said the same thing, "Pay me with feathers." The young woman understood what he meant, and again he did thus while moving. When he had done so, he said, "Coyote will be hunting, but you shall not pay any attention to him as you go along. On the other side of (Coyote's) camp an old woman will be dwelling, and that is where you are to arrive," said Badger. They started off on their way through there. Sure enough, Coyote was helping at that place to burn brush (in order to scare up rabbits). "Oh!" said Coyote. "Where my house is will be easily recognized by the noise, by the sound of women laughing as though they were happy," said Coyote. So the two of them started off again in that direction, but they passed by Coyote's house. They arrived at the house of the old woman, (who was Hawk's mother).

pina'ḡqwa cna'ḡwaḡi p'teḡwa'aip'ṡya ḡnte a'ip'ṡya, mam'a''sa-
 ḡwoits tḡir ḡḡw c'ṡpu'v''ain-ḡnts:ḡaim't', a'ip'ṡya. qan't'a'ḡ'
 mam'a''acaḡwoitsi ava'-ntuḡwanḡṡa ḡnte a'ip'ṡya, imp'ṡ' ḡnt'ḡ'
 'i'vā-nti' p'ṡn't'ḡ-ariṡa' 'i'vā' p'teḡv''a a'ḡnteu'an 'aik', a'ip'ṡya.
 pina'ḡqw maḡa'c' a'ip'ats' qa'm'ṡ' ḡv'tuḡzq-wḡip'ḡḡṡ' piḡv'xḡm'-
 m'axa ḡnt'ḡuts' p'teḡp'ṡya. aḡa'iac' a'ip'ats' aḡa'vateḡ' nana'mp'ṡn'-
 ninump'ṡya.¹⁷⁶ maḡa'c'uaḡ' qam'ṡ' aḡ' t'i'mḡp'ṡya. pina'ḡqwa-ḡ'
 ts'qwi'r't'nap'ṡya. ḡnt'zua-ḡ'ḡ' qwi'r'ḡ-ari u'a'xarux-w qa'm'ṡ'ḡwḡ'
 tu'u'm'ats' tea'ḡwḡi'a-p'ṡya maḡa'c' a'ip'ats' aḡ'. maḡa'c'u mam'a'-
 'uts, a'ṡcanḡ aḡa'upa'ḡw, a'ip'ṡḡain't'. i'teuḡ-u mam'a''saḡwoits'
 uḡqwa'nḡ-ḡw'aṡ'uiḡ'ṡḡaiḡaḡ' tūmp'ṡ' tin-a'ḡva-nti' maḡa'c'u
 m'ḡva-nti uḡqwa'p'ṡya. ḡnt'ḡuts' qan't'a'ḡ' q'ṡca'v'i maa'ip'ṡya.
 ḡnt'ḡuts' qan't'va-ntux-w paḡiṡ'k'ip'ṡya. tuḡwa'n' maḡa'c'u mam'a'-
 'uts' manḡ-arup'ṡḡaiḡaḡ' q'ṡca'v'i. a'ḡik-w, aip'ṡya cna'ḡwaḡi,
 'a'iveyeyan'. q'u'qu'q-wṡa t'i' tūmp'ṡ'p'aiṡi 'ura'. i'teuḡ-u cna'-
 ḡwaḡi t'ṡnti'ḡa-ḡḡip'ṡḡaiḡaḡ'. cna'ḡwav a-teḡ'a'ḡ' qu'qu'q-wip'ṡya.
 ḡv'ṡaiḡauḡ-u cna'ḡwav a-teḡ'aḡ' w'ṡni't'uiḡ'ṡya q'ṡca'v'iq-w qu'qwi'p'ṡ-
 ḡa'aik-w. ḡnt'ḡuḡwa-ḡ' tea'tea'p'urux-wip'ḡain't'. ḡnt'ḡuts'
 qaḡa'iva-xant uḡqu'mputetcaḡw'aip'ṡya. maḡa'c'u piḡa'ḡ a'ip'ṡya,
 cna'ḡwaviteca-ḡ ḡḡwa nana'i'ṡiḡqiaḡani. ḡnte a'ip'ṡya, qḡ'+n't-
 zḡn't' qḡ'+n'tzḡn't'.¹⁷⁷

17. COYOTE AND PORCUPINE.

cṡna'ḡwaḡi m'ḡḡva' qan't'zaimi'p'ṡya piḡwa'ḡ aḡ' cṡi'x-a'tiv'-
 teup'ṡḡaiḡaḡ'. ḡnte o''u cṡna'ḡwaḡi m'ḡa'upa'a si'ḡaxw'aip'ṡya
 'u'v''a-nti' cṡi'x-p'ṡya yṡḡi'mputs' m'ḡa'upa'a pa-ḡḡwa-'arux-wp'ṡya
 qu'teu'm' pa-qwaiṡ'ntux-w nu't'ḡ-aip'ṡya. yṡḡi'mputs' ḡmu'ruḡw
 a'ip'ṡya, paa'n' a' nḡ'ḡwmi. iḡa''a. qa'teu cu'yanḡ'. iḡa''a. qa'teu
 cu'yanḡ'. a'ḡḡuaḡ' ma'nḡ'n't' tu'p'ṡi'p'ṡya. ḡnt'ḡuts' cu'yue'u
 piḡa'ṡp'ṡya. iḡa''a. i'ṡi'ḡ', a'ip'ṡya yṡḡi'mputs'. ma-ḡa'ḡ qu'teu'mpiḡ
 aḡ' p'teḡp'ṡya. ḡnt'ṡ', axa'va'ami nḡ'va'mi, a'ip'ṡya qu'teu'mpi',
 iḡa''ḡ ḡ'a'va'nzḡi, a'ip'ṡya. qa'teu, tiḡwi'ṡvā-ni nana'ḡwtḡn-ḡḡ-ami.
 axa'v' uv'ṡai', iḡa''a' a'p'an-a'va-ni. qa'teu, teḡteḡmontiḡiḡa'mi
 w'ṡi'ḡik-uv'ṡa' pa'axavateux-w, a'ip'ṡya yṡḡi'mputs'. iḡa''a' nanqa-
 vana-ḡzḡi. qa'teu, nanqa'vanḡipantuxw'z'um' w'ṡi'ḡik-uv'ṡa' pa'-
 xavateux-wa. ma'n-u'n't' nṡḡw'ṡa'ḡ ar tu'p'ṡi'p'ṡya a'ḡḡuaḡ' ma-ri'-
 c-xmpa tūmpa'ḡḡ ar piḡa'ṡp'ṡya. iḡa'ḡw'ṡi tūmp'a'ṡani, a'ip'ṡya
 qu'teu'mpi'. i'ṡi'ḡa, a'ip'ṡya yṡḡi'mputs'.

After a while Coyote arrived there, and then he said, "The old woman, indeed, is wont to have cold water," said he.⁷⁶ Having come to the old woman's house, (Hawk) said, "What are you doing right here, sitting and watching? 'You shall arrive here,' did I say that?" said he. After a while the boy, dragging along a jack-rabbit with its hair come loose, arrived. He kept looking angrily at that boy, (Owl's son). The (old woman) buried the jack-rabbit in the ashes to roast it, and after a while she raked it out with a stick. When she had done so, the Hawk (boy), taking the jack-rabbits, disappeared right through the smoke. The young woman thought, "In which direction has he gone?" In the morning the old woman caused her to go for wood, and she gathered wood there at the base of the cliff. And then she found Gray Hawk's house. Then she came back to (the old woman's) house. At night that young woman reached out her hands and held Gray Hawk down forcibly. "Oh!" said Coyote, "my comrade!" as he kept shooting up towards the side of the cliff.⁷⁷ In the morning Coyote had him engage in a contest with him. Coyote shot at (Hawk's) bow several times, and then Coyote stood up his own bow and Gray Hawk shot at it. As he did this, it seemed as though it were thrown about in different directions. Then mountains went up in dust and became level. That mother of his said, "Coyote, my dear, has made him angry." And then she said, "Come back, come back!"⁷⁸

17. COYOTE AND PORCUPINE.⁷⁹

Coyote was always living there. His wife asked him to go for squaw-bush twigs (for making baskets). So then Coyote went off in yonder direction in order to get squaw-bush twigs, and yonder he was gathering them. Porcupine was walking in that direction along the river shore. Buffalos were standing across the water. Porcupine said to them, "My aunt, ho! Come and carry me on your back." "This one?" "No, the other one." "This one?" "No! the other one." Speaking in this manner, he went through them all, and then only one was left over. "This one?" "Yes!" said Porcupine, and the Buffalo cow came up to him and then, "Where shall I carry you?" said the Buffalo cow, "here on my back?" "No! I'll fall off when you shake yourself." "Where, then? here between my horns?" "No! while you keep shaking your head, I shall drop off right into the water," said Porcupine. "Here inside of my ear?" "No! while you shake your ears, I shall drop off right into the water." All parts of her body were gone through as he spoke—only that mouth of hers

m'a'u'pa' 'a'xaruɣwamik-upi'ya. a'itcaram u'v'ai', a'ip-i'ya y'iŋi'm-puts. 'ye'n-uc-u q'iŋwa-'a'va-'q', a'ip-i'ya qu'tcu'mpi'. a'itcaram uv'ai'. 'ye'n-uc-u tɔχ'i't-irɔχuava-'q'. a'itcaram uv'ai'. q'iŋwa-'a'va-'q', a'ip-i'ya qu'tcu'mpi'. a'itcaram u'v'ai'. wiɣa'm-a-q', a'ip-i'ya qu'tcu'mpi'. a'izuan' qwa'si'xwi'pap-i'ɣaiyaq' piyi'a-ŋ'. maŋa'c-u qa'q'up-i'ya. uni'huɣwa-ŋ' maŋa'c-u tümp'a'upa-ŋ' ta'pu'q-wip-i'ya. uni'nuts: mava'nfuɣwa-ŋ' pa'qa'hu'p-i'ya. uni'nuts, impi'ma'cia-ɣwan-qa ti'a'n-ints, a'ivurup-i'ya wi'p-u'caɣai'ya y'iŋi'mputs. cina'ŋwafi m'w'a'va-nti' si'i'ɣaɣa' nanqa'p-i'ya ampa'x-pia. 'a'ik-w, puwa'r'uaiyiruɔn-i'ɣain-i', a'ip-i'ya. pina'ŋqwa'q-w nanqa'p-i'ya'cu'q-w. unite a'ip-i'ya, tiv'i'ts pu'ar'uaiyiruɔn-i'ɣain-i'. u'v'aiyauq' 'a't-inanqap-i'ya'aik-w, impi'ma'ciaɣwan-qa ti'a'n-ints, a'inci-ɣain-i' 'a'ik-ɣ. 'v'v'aiyauq-u cina'ŋwavi' uma'u'pa't-i' nampu'c-a'ɣai'-kup-i'ya maŋa'vatcaŋwup-i'ya uni'nuts. unite a'ip-i'ya, qatcu'r'ua-ŋ-a' ia'viani p'iŋ-i'ŋwɔ'. uni'hu'ɣwa'q' i'vā-nti' ta'tcu'paŋumpi', a'ip-i'ya cina'ŋwafi. qatcu'a-ŋani p'iŋ-i'ŋwɔ'. pa'qa'hu'ɣwa'ainwɔ' i'mi, uni'hu'ɣts' a'i'i' wu'p-u'ca'ya-i'. qa'tcu, impi'ma'ciaɣwan-qa wawa's-i'vāts a'i'an aik-ɣ, a'ip-i'ya y'iŋi'mputs. qa'tcu, impi'ma'ciaɣwan-qa ti'ya'n-ints a'i i'yi'r 'aik-ɣ, a'ip-i'ya cina'ŋwafi. a'ix-u-cuan', i'i'ŋɔ i'vā-ntuɣwatca'ani pa'qa'ŋ'uŋw. uni'hu'ɣtsian aŋa'vatcu-ɣwa-ŋa cina'ŋwavi' moi'p-i'ya.

'u'v'aiyauq-u cina'ŋwavi' a'ip-i'ya, aŋa'va-xian 'uŋw ta'pu'q-witci' tiv'i'v'ɣaiva-q', a'ip-i'ya cina'ŋwafi. 'u'ma'i', a'ip-i'ya y'iŋi'mputs. uni'nuts a'ihumi'ts aŋa'v'a-x-i taŋa'ɣaimaŋwafɔpi'ya. sina'ŋwavi'an' kiye'ŋq'i'pi'ya uni'ɣuan'. uni'nuts cina'ŋwavi' aŋa'v'a-x-i ta'pu'q-wi-pi'ya qwa'a'hu'p-i'yaian' y'iŋi'mputs'. uni'hu'ɣtsian' ti'ya'n-i'p-i'yaian'. 'u'v'aiyauq' a'ip-i'ya aŋa'ru'x-wa y'iŋi'mputs', u'qwa'p-ument'i ya'xwa'a. maŋa'c' a'ixuan u'qwa'p-um-anti' ya'vaiyup-i'ya. uni'ts: sina'ŋwavi' a'ip-i'ya, impu'ya-veyin'am¹⁷⁸ aro''a m'a'p-i'v'utsi'anjw u'qwa'ia-'vaiyix-u. qima'ruc-u ya'xwa'a, a'ip-i'ya cina'ŋwafi. a'izuan'ovi'ya-'vaiyup-i'ya y'iŋi'mputs. cina'ŋwavi' um-a-ŋa pa'qa'hu'p-i'yaian'. 'v'v'aiyauq' ti'a'n-uma'qutsian' m'w'a-ntux-w kwi-tca'p-i'ya. uni'hum-i'ts paiyi'fi'sia'p-utsum' p'ɣa'p-i'yaian' ma'va'an'

was left. "Here in my mouth?" said the Buffalo cow. "Yes!" said Porcupine.

He started to go right through the (water) in yonder direction. "Where have we got now?" said Porcupine. "Right here still at the shore," said the Buffalo cow. "Where have we got now?" "Here still, right in the middle of the (stream)." "Where have we got to now?" "At its other shore," said the Buffalo cow. "Where have we got to now?" "On its bank," said the Buffalo cow. When she said this, he hit her heart with his tail and she made a gasping noise. As soon as she did this, that one jumped right through her mouth, and then he killed her at that place. Then, "What, I wonder, shall I be butchering with?" said Porcupine, as he went here and there looking for a knife. Coyote, as he was collecting squaw-bush twigs at that place, heard someone talking. "Oh! am I, for my part, getting to be a medicine man?" said he. After a while he heard it again, and then he said, "I, for my part, am getting to be very much of a medicine man." And then he heard it clearly, "What, I wonder, shall I be butchering with?" was saying, indeed, he who was talking. And then Coyote started to look for tracks off yonder and met that one then; and then he said, "Did you not see an animal wounded by me? Perhaps, then, he fell down dead around here," said Coyote. "I did not see him." "Perhaps you have gone and killed him, and therefore it is you who are looking for a knife." "No! 'What, I wonder, shall I be whittling with for making an arrow foreshaft?' that is what I said," said Porcupine. "No! 'What, I wonder, shall I be butchering with?' that, indeed, you said," said Coyote. When Coyote had said this, (Porcupine said), "Yes! at this place have I killed him," and he led Coyote to the (Buffalo cow).

Thereupon Coyote said, "The one who jumps over her will have the hide," said Coyote. "All right," said Porcupine. And then, when he had said this, he crawled on his knees in order to climb over her. Coyote laughed at him as he did so. And then Coyote jumped over her. He won over Porcupine, and then he butchered the (cow). Thereupon he said to Porcupine, "Go and fetch some wood." When he had said this, that one came with some wood, and then Coyote said, "Why is what you bring little in size when you fetch wood? Go and fetch another," said Coyote. When he had said this, Porcupine brought back a stick and Coyote killed him with it. Then, having finished butchering the (cow), ibi defaecavit. After he had done this, he hung him up on a little long-leaved pine growing along

tu'qo'avi'. unnu'ts pa'ya'in'nu'qwp'i'ya. a'ik-w, qwiri'k'iyian', a'ip'i'ya qwitca'q'ain'a'η'. a'izuwαq' cna'hwav a'u'p'ac-u pa'iyü'nuts. a'a'tümpa'qanup'i'yaian'. un'nuts pa'ya'in'nu'qwp'i'yaai'e u miyo'°istsα t'i'qa'η'wip'i'ya un'nuts ma'ri'c' un'e: a'ijup'i'ya, qwiri'k'iyian'. cna'hwaf'i qo'n'i'p'i'yaic' uv'a'ntu'γwαc-u. un'nuts pa'qa'p'i'ya'cuan' yij'i'mputsi'. 'u'v'aiyauq' pa'iy'q'w'°aip'i'ya tuwα'tsujw'ian an' p'imp'i'n'°ik'ar'i'p'i'yaian' wa'qi'ηkizuzη'.

ma'ηa'c'u yij'i'mputs: qwiri'k'ip'i'ya. units a'ip'i'ya, pa'iyi'v'amp'i' na'n'a'n'°i.179 a'izuan' pa'iyi'v'amp ar na'n'a'p'i'ya. ma'ηa'c'u cna'hwaf'i p'i'tcizwa'ais a'ip'i'ya, i'mi cii'γaxwai't'uim'ntini, a'i-p'i'ya pis'°o'tsujw'iaf'i pa'm'antca'°qain'av'180 axo'rov'°k'axu'q'wa'm'. 'u'v'aiyauq' cna'hwav a'ip'i'ya, ivä'ntu'γwatca'°ni pi's'i'avai' pa'qa'ηu. un'nuts p'i'xa'i'yijw pa'iyi'f'i'säp'üm'. i'v'°raη un'nuts u'u'ra' miya'va'. um'a'u'p'a'°c o''u p'o'ro'm'iaip'i'ya ma'm'u'c'u cna'hwav an' pi'ηwa'ηw'aiv 'am-u'v'°manqwa'pateux-w ma'p'i'ya-'aim' na'ηwa'iyun'nam'ap'i'ya'aim'. ma'va' i'mi'γw'aip'i'ya. un'i-nutsi'q'w qa'tcu p'i'mp'm'i'p'ä'a uv'a'°nti' pu'ca'γaik'°api'ya. pina'ηqw un'k'ay'u'c'uam' ma'ηa'c'u yij'i'mputs a'ip'i'yaian'i, tina'η-qwantia'cuya'γwön-qa p'in't'k'ainuq'p' a'm'i'ηwänti. tiv'°c o''u pina'p'u'tsujw αη' ti'°nti' p'in't'k'ainup'i'ya. ma'ri'v' aro'' i'mpi' wa'°+n ar to'°p'o'tön'r'k'äntin'i'. un'nuts ma'n'o'n'i' tu'γu'ntux-w p'imp'i'n'i'k'ar'i'p'i'ya. m'°αη'a'q', a'ip'i'ya cna'hwaf'i. °o'v'aiyauq-u cna'hwaf'i, pa'n'a'ηqwo'αq'wöni saya'v ur w'ina'ijqi. y'mä'i, a'ip'i'ya yij'i'mputs. ma'n'o'n'iyaiya'q'axa' aru'q'wa qu'n'i'k'ar' paηwi'xarux-w u'tcu'm'i'q'wavi'va'. un'nuts a'izuan' aru'q'wa qu'tcu'm'i'q'wafip'i'ya ma'ηa'c'ampa pina'p'utsujw αη' w'i'c'xuntap-u-n'iaip'i'ya. un'nuts m'nti'c'p'i'ya yij'i'mputsia'q'an' pa'n'a'η-qwa'q'an' w'ina'ik'. mava'ntuxwa-m' ma'n'o'q'o ni'q'ηw'ia'η' w'iw'iq'a-vitc'p'i'ya a'ip'ätsi an'.

un'nuts aηa'c' aru'q'wa'°xeyu yaxa'vurup'i'ya. a'izucuan' yij'i'mputs an' pa'ip'i'yaian'. un'nutsiaq' tin'a'°va'ntim'ananqwan'ia'q' nanqa'°tuip'i'ya yiv'°mp'i'. un'nuts a'ip'ats an' aru'q'wananqwap'i'ya aηa'p' i'tcizwa'aip'i'ya mava'iyu ti'qa'p'i'ya. un'nuts ti'°mp'o'n'o'°i'p'i'ya un'nuts aip'i'ya, °xa'va'ntu'γwa'° qwitca'm'ia, yij'i'mputs aηa'ru'x-w. uwa'tux-w qwa'u'°181 pa'pa'raηqa-m'aiyua'q', a'ip'i'ya aηaru'γw a'ip'atsi'. aηa'c' a'izuan' qwa'u o'p'at-u'γwap'i'ya. ivä'ntuxwa'°. qa'tcu, qwanwa'nteux-w. ivä'ntuxwa'°. qa'tcu.

the water there on top of the meat in order to return to him later. And then he started off. "Oh! he is getting up," said his excrement. As it said so, Coyote, having returned to the same place, killed him good and hard, and then he started off again. He got to be but a little distance off, and then that (excrement) spoke out in the same way, "He is getting up." Coyote turned back again to the same place and again killed Porcupine. Thereupon he went back home, and his children saw him as he came.

That Porcupine arose and then he said, "Long-leaved pine growing by the water, grow up!" When he had said this, the long-leaved pine grew. That Coyote, having arrived home, said, "You who are accustomed to have me go to get squaw bush twigs!" said he, while his children licked his hands that were covered with blood. And then Coyote said, "Right here I have killed an animal, and then I hung him up for safe keeping on a long-leaved pine by the water. Let us all, then, proceed towards it. So they travelled along in that direction. Coyote and his wife proceeded behind the (children) and they held their arms around each other's necks as they went along. There they arrived. Then they did not see the (game) and looked for it at that place. After a while, when they had been doing this, that Porcupine thought, "I wish that someone from among them would look up this way," and, sure enough, the smallest one of all looked up. "What is that way up there like a black round thing?" And then they all looked up. "That's the one," said Coyote. Thereupon Coyote (said), "Throw me down the backbone!" "All right," said Porcupine. "Do you all, then, lie down under the (tree), and you shall lie on your backs with your eyes closed." And then, when he had said this, they all lay down under it with their eyes closed, except the very smallest one who lay with his eyes only half closed. And then he turned over to his side in order to dodge as Porcupine threw the (backbone) down. There it cut all the boy's kinsmen in two.

And then he went about crying under the tree. As he did this, Porcupine called to him and caused the pine tree to have branches up from its very bottom. Then the boy climbed up it and came to where that one was. There he ate and got exceedingly full, and then he said to Porcupine, "Ubi soles defaecare?" "Way off there from one of its branches," said he to the boy. When Porcupine had said this, he went off along it. "Right here?" "No! a little further on." "Right here?" "No! a little further on." So saying, the boy got

qwanwa'ntucw. a'izaic a'ip'atc an' pū'qwi'ya-m-a-q' tīya'ipīya. i'vā'nutu'ya-wa. i'ī'η', m'α'va'ntux-w, a'ip'īya. a'ja'c a'ip'ats ma'va' pō'n'p'īya. qni'zuan' yīñi'mputs ta'nī'nteqiqīpīyaiaq'. qni'η'qwa'η a'ip'atc an' tīñwī'ip'īya sa'zwe'ia'η a'p'a'ta'q'ipīya. cu'q'upum'aik-ʔ, a'ip'īya yīñi'mputs.

18. COYOTE AND HIS DAUGHTERS.

cna'ηwafī m'α'va' qan'ī'zai'pīya ma'n'ī'zik-u pa'tcū'ηwī'zai'pīya qni'ηuts cu'q'uc-u tuwa'ts'zai'pīya. cna'ηwafī mō'y'a'q'an-in-teupīya qnite a'ip'īya, i'v'ī'ya-q' mīmwi pa'tcū'ηwīni nō-vī'k-a-q' nī' aīk a'va'ηwi pīn'ī'a-vīva-tsī'q-w o'v'a'xītea'itei'. qni'ηuts o'v' cna'ηwaw ava'ηw a'vī'p'īya mam'ī'Acuaq' pa'tcū'ηwīafī nō-vī'k-au-x-u. cna'ηwafī pa'tcū'ηwīafī wīwī'xī' pīn'ī'a-vīp'īya. am-u'ηwant qni'ηuts patcū'ηwīa'η' tīv'ī'fc at'īñwai'yaq-w¹⁸² wīyī'ηqai'pīya. cna'ηwaw u'v'aiyauq-u na'za'm-ūp'īya. qnite a'ip'īya, ya'a'īva-n'ani qatcun oī't-a'fī pa'za'in'īva'η'wain'ī'. nī'ni' ya'a'īk-ani qu'tsī'k-ʔkava-nī, a'ip'īya. qni'ηuts qa'tcu pi'vun'k-aim-tava'ηwā' qū'tsī'k-ʔkanum'ītsini tī'ηwn'ī' nīyī'm-āñwit-ux-w pō'w'q-uv'w'a'. qni'ηuts nīywi'nts tīna'ηqwantim-ananq'w pī'tciva-ntī qatcu'ūñw sa'a'ηqīqava'ηwā'. qni'ηuts qīma'ηac-u pana'ηqwatim-ananq'w pī'tciva-ntuc-u qatcu'ūñw sa'a'ηqīqava'ηwā'ain'w. su'yuzwa.in' ina'ηqwa q'wayaxain'ī' qatcu'ūñw sa'a'ηqīqava'ηwā'. cu'iyu tavaman'wī'c-m am-a'nanqwa pī'tcīv'a-ntī qni'ts to'p-ūñqu'w'aiva-ntī q'wayacamp uv'w'ai' sa'a'ηqīqava', a'ip'īya cna'ηwafī. qni'ηuts ya'a'ip'īya mava'ntu'ya'η' qu'tsī'k-ʔkap'īya. qni'ts tī'ηwn'ī' a'ja'zim-āñwitux-w pō'w'q-up'īya. a'ip'āts an' pi'vun'k-ai'p'īya qni'ts a'ip'īya, mō'a'n-in-te a'ja mōmpa'q-u. 'an'ī'axai' a'īk-ʔ, a'ip'īya piya'ηa.

tīv'ī'c o'v' a'ip'īa'η o'p'ac an'ī'p'īya. paa'iyōm-un'ī' a'ivap-utsūñw ū'm'mūp'īya. qni'xucampa-m' qa'tc am-u'rucu'aīk-an'ī'p'īa'a. qate 'ī'm'ī' sa'a'ηqīqava'η'waiyam' a'iyua'η īyīr 'aīk-ʔ mōm'ō'āñum īxīr um',¹⁸³ a'ip'īya pīvī'a-m'. pīna'ηqwa ta'va'ī' mē'wī'c-m¹⁸⁴ am-a'-nanqwa pī'tcē'pīya to'q-warim'ī' qava'va'ana. i'ī'η a'izuan īyīr 'aīk-ʔ, a'ip'īya pīvī'a-m'. qni'ηuts pa'tcū'ηwīa'η am'ī'n-arīyaz' a'vī'p'īya. qni'ηuts ī'tcuq-u piya'η a'ip'īya, i'v'ī'āja mōa'ī'yam ūñw qa'ya'ait-īazai'p'īa'āñ o'p'ā'η' mōi'n'nīzwa'a, a'ip'īya. a'izuan-āñ o'ō'x-pa'a mōi'n'nīp'īyaiañ'. qat'sun'nō'w'p'īya a'ip'atc an'. mōa'c-u cna'ηwafī pa'qā'um-in-ūm'pīyā'ī'ηw qa'tsī' qni'ηumīnka-āñw sa'wntiq'a-m'p'īya. 'aa'īk-w, a'ip'īyain'ī' a'ip'ats, m'y'an-in'ī' a'iyāñ' mīa'p'utsūñwīac-u pa'qā'um'ī'. 'qni'ηuts 'a'x-pīn'ī'kaip'ī-

to its very end. "Right here?" "Yes! at that place," said he. That boy stuck out his buttocks there. When he did this, Porcupine shook (the tree) by stamping once. As soon as he did that, the boy fell off and his belly burst. "You may say anything."⁸⁰

18. COYOTE AND HIS DAUGHTERS.⁸¹

Coyote was living there. He had five daughters⁸² and he had one son. Coyote built a house of cedar bark, and then he said, "Do you all, my daughters, lay the bark on, while I shall lie down in the (house) and see the openings."⁸³ And then indeed Coyote lay in it, while his daughters covered it with bark. *Canis pudenda suarum filiarum vidit cum jaceret.* Deinde una ejus filiarum vulvam habebat pulcherrimam. And then Coyote got sick. Then he said, "I shall die, I shall no longer live. When I am dead, you shall all burn me on a wood pile," said he. "And then you shall not look back as you return but shall start off quickly away from me. And then a person will arrive from the west, but you shall not make mush for him. And then another one will arrive from the north, but you shall not make mush for him. Still another one (will arrive) from the south,⁸⁴ but for him too you shall not make mush. Another one will arrive from the rising of the sun and he will have a black horse. Only for him, then, will you make mush," said Coyote. And then he died and they burned him at that place. Then quickly they started off away from him. The boy looked back and said, "My father has rolled off." "What are you talking about?" said his mother.

Sure enough, it happened just as he had said. Unmarried men, three in number, arrived, but though they came, they paid no attention to them. "You shall not make mush for these, as indeed your father said," said their mother. After a while there arrived from the rising of the sun (one who was seated) on a black horse. "This one, as he indeed did say," said their mother. And then he lay between her daughters. And then in the morning the (boy's) mother said, "Go ahead! go and lead him around yonder to where your father used to hunt rats," said she. When she had spoken thus, he led him around in yonder direction. The boy poked in holes for rats with his stick. That Coyote killed the rat every time, and when he had done so, he always ate it raw. "Oh!" thought the boy, "it looks like my

yaianj'. 'uni'k'a-q-oan' cna'hwav an' qa'tsi' pa'qa'hwuts' ti'ti'q'a-pi'ya. 'an-t'an 'aik-'. m-u'ni, a'ian i'ir 'aik-', a'ip-i'ya.

uni'hwuts' 'o'pa'a qan-i'hwitu'wαfi' to'q'wipi'ya. 'an-t'an 'aik-'. moan', a'ian i'ir 'aik-', a'ip-i'ya. uni'hwuts' piya'η a'ip-i'ya, i'v'w-rzηw a'z'i'm-awit-ux-w yo'n'nujumpa'. cna'hwav'araw u'waro' mar'i'n'NA²qu'w-a'nti'ra'wA. i'v'w'ra'w uni'hwuts' tu'yu'ntu'wαq-a-umpa'. uni'hwuts' o'w tu'yu'ntu'wαq-aumpi'ya. ava'nti' 'o'p'ac-uni' a'i'va'nti, aip-i'ya. cna'hwav, 'a'it'caw, aip-i'ya'ni-t'. uni'hwuts' 'o'x'pa'a qa-n' 'u'ra' NU²qwi'hw'aip-i'ya. uni'hwuts' uv'w'a' p'i'te'izwa-'aip-i'ya nan'q'a'q-aip-i'ya'aik-w wa'izan-a'am' qan-i'van'w'yu. uni'hwuts' uv'w'a'hwitux-wpi'ya qan-i'. uni'zuan' uv'w'i'n-awq'wop'ai' wa'ix'ap'i'ya. sna'hwav uv'w'a' nan-t'n'nan'witux-w n'on-u'q-wipi'ya. uni'zuan' pina'p'uts'ηw a'η a'ip-i'ya'ni-t', ti'na'hwawantia'cuyax'wōn'qa p'i'n-i'k'ai-ηun'qu'p'. a'izun-ta'η' cna'hwaw'fi' ti'i'nti' p'i'n-i'k'ai'up'i'ya. uni'ts' maa'ip-i'ya'iam' tu'yu'ntu'wα-m' p'o'w'xuzm'. cna'hwaw'fi' pan'wa'i'-pi'ya a'izai'c' a'ip-i'ya, m'i'mi' sō-n-t'aw'w'izai'va'ntim'. a'izun' sō-n-t'aw'w'izai'up'i'ya. maa'iac' imi'zai'ni-t' ti'ra'cm'aw'izai'va'nti' m'i'm'i'zants'xantim'p'a'iyu ta'te'c'n'naxa' wa'a'w'xwai'vā'nti. a'izuan' mava'ai' cna'hwaw'fi' w'a'ux-wi'kup-i'ya ta'te'u'n'naxa'.

19. THE BIRD THAT CARRIED PEOPLE AWAY.

m'w'vayaxwa-η a'ip-āts' qa-yu'hw'aif' qan-i'zai'p-i'ya. a'ip'atc' an' paxa'in'ni't-i'v'w'it'cuzp-i'ya. uni'hwuts' mia'p'uts' wana'ru'pi'ya. uni'hwuts'i'q-w wa'te'p-i'ya'aik-w qa'zu'αfi' qatc'a'm'. uni'hwuts' i'te'cu'p p'i'n-i'k'ai'p-i'γ uv'w'a'nti' p'o'aw'izai'ni-t' uv'w'a'hwitux-wqwa'ik'a'. 'aik-w, qa'zu'ni, in' aro' i'ηA, a'ip-i'ya. p'o'an aro', a'ip-i'ya qax'o'an'. uni'hwuts' a'ip-ats' mia'ants' ava't-i' wana'ru'pi'zai'c'u. uni'hwuts' tinti'axa-m-a'q-w watci'p-i'zai'aik-w. i'te'cu' uv'w'a'nti' p'i'n-i'k'ai'p-i'ya p'u't'cats'zai'ni-t' uv'w'a'hwitux-wqwa'ik'a'. qa'zu'ni, in' i'nte uv'w' aro' i'ηA. p'u'w'it'cats'ηw aro's, a'ip-i'ya qa'zu'an'. uni'hwuts' m'ā'ants' ava'at-i' wa'n'aru'puts'zai'c'u. u'v'w'a'q' un'hwuts' pa'q'naq'weite'c-ump'a'w watci'p-i'zai'aik-w. i'te'cu' uv'w'a'ntux-wpi'zai'c'u uv'w'a'hwizai'ni-t' ava'at-i' nana'hwavax'anti' qari'p-i'ya. u'v'w'ai'yauc' ya'q'w'w'ip-i'ya'aik-w qa'zu'vate'w'wαfi'. in' aro' i'ηA, qa'zu'ni, a'ip-i'ya.ic'u. qats' q'i'i'ηq'iva'ηa'm-ini.

'u'v'w'ai'yauc' ma-m'a'c'aywōits a'ip-atsi' u'qwi'yurun'qup-i'ya.

father, for he is always killing the little ones." And then he watched him as he lay in hiding. As he did so, Coyote, having killed a rat, ate it up. "What did I say? 'My father,' that, indeed, is what I said," said he.

And then he ran in yonder direction towards the house. "What did I say? 'My father,' that, indeed, is what I said," said he. And then his mother said, "Let us all run away from here. It is Coyote who will be in pursuit of us. Let us, then, all go up to the sky." So then they all went up to the sky. "There will be the same sorts of sound here as ordinarily,"⁸⁵ said she. Coyote thought, "Where has he gone to?" and then over there towards the house he ran along. And then he arrived there and heard their talking in the house. Then he went into the house, but as he did so they were talking outside. Coyote kept running there back and forth. While he was doing this, the youngest child thought, "I wish that he would look up here." As soon as he thought this, Coyote looked up and then he discovered them travelling along upwards. Coyote yelled and, so doing, he said, "You shall be the Dipper!"⁸⁶ When he had said this, they turned into the Dipper. "You on the other hand will be a desert-dog,⁸⁷ scratching around in little hollows of ridges, you will be barking!" When she said this, Coyote began to bark at that place, scratching around with his claws.

19. THE BIRD THAT CARRIED PEOPLE AWAY.⁸⁸

There, it is said, lived a boy with his grandmother. The boy learned how to walk, and then he made a little net. When he had made it, he set it at the head of his grandmother's sleeping place. And then in the morning he looked there. Lice, it turned out, had got into it. "O my grandmother! what sort of thing is this?" said he. "It is my lice," said his grandmother. And then the boy made a little larger net and set it at the entrance end of the tent. Early in the morning he looked there. Mice, it turned out, had got into it. "My grandmother! what sort of thing is this?" "They are mice," said his grandmother. And then the boy made another net, a little larger. Then there he set it in a smooth path. Early in the morning he went up to it. In it, it turned out, sat something that had big ears. Then he went and brought it to his grandmother. "What sort of thing is this, my grandmother?" said he again. "It is a rat, it will bite you, my dear."

And then the old woman made a bow and arrows for the boy.

manja'c' a'ip-äts 'a-m'a'aic'u wan'a-run-a'p'iya. u'u'v'a'q' wan'a'iyaf'i maa'v'i'axarux-w po'a-xantimpa' watei'p'iya. un'i'nuts i'tcuq' ava'ntux-wqip'iyaic'u. ava'hwizain't' ta-vu'ts qar'i'p'iya. ava'ntuxwa-ñ' qu'qwi'p'iya. un'i'nutsian' pa^sqa'ñup'iyaian' qa'xu'vatcu'xwa-ña^f186 ya'q'ip'iya. un'i'ts 'u'v'a'q' wan'a'iyaf watei'p'iyaic'u sanwa'v'i w'a'axarux-w po'a-xantimpa'. un'i'nuts i'tcuq' ava'ntux-wqwa'aip'iyaic'u ava'hwizain't' si'umpun-ik'a-rip'iyaian't' qa'm'an'. uv'a'ntuxwa-ñ' qu'qwi'p'iyaic'uan' un'i'nuts pa^sqa'ñup'iyaian' ya'q'ip'iyaian' qa'xu'vatcu'xwa^fi. un'i'nuts 'u'v'a'q' wan'a'iyaf watei'p'iyaic'u tümp'it' tin'a'va'.187 un'i'nuts i'tcuq' ava'ntux-wqip'iya ava'hwizain't' tu^squ'p-uts qar'i'p'iya. un'i'nutsian' iya'vaxanqaic-ampa-ñ' qu'qwi'p'iyaian'. un'i'nutsian' pa^sqa'ñup'iyaian'. un'i'nuts qa'xu'vatcu'xwa-ña^f ya'q'ip'iya. a'ik-w, a'ip'iya qaxo'an', u'u'n-icampa'a wan'a'RU pa'a'v'im-in' pa^sqa'ñqi-numpa'. a'ixucampa-ñ a'ip-äts 'o'pa'a wan'a'ñwantci'xw'aip'iya. u'u'v'a'q' watei'p'iya wan'a'iyaf. un'i'nuts i'tcuq' ava'ntux-wqip'iya ava'hwizain't' ti'v'A qar'i'p'iya. uv'a'ntuxwa-ñ' pa^sqa'ñup'iyaic'u. un'i'nutsian' no'q-wip'iyaian' qa'xu'vatcu'xwa^fi. un'i'nuts qa'yo'an' pu'te-iri'p'iya. 'u'n-isampa'a wan'a'ñwantci, a'ip'iya. a'ixucampa-ñ 'o'pa'a wan'a'ñwantci'xw'aip'iya 'u'v'a'q' watei'p'iya wan'a'iyaf. un'i'ts a'ip'iyaian't', in i aro'av'i pu'p'am-in i'tci po'a-xant ar ma'v'iaxanti'. un'i'nuts i'tcuq' 'ava'ntux-wqip'iya tu^squ'm-um-utsizain't' uv'a'ñwi qar'i'p'iya. 'a'ip-atsi'ñw uv'a'ntux-w qu'qo'q-wip'iya. un'i'zaic'unw pa^sqa'ñup'iya. un'i'nutsi'ñw piyo-xqip'iya'ainw qa'xu'vatcu'xwa^fi. qa'xo'onw tiv'its sir'i'p'iya.

'un'i'nuts 'o'pa'a wan'a'ñwantci'xw'aip'iyaic'u 'u'v'a'q' wan'a'iyaf watei'p'iya. un'i'nuts i'tcuq' ava'ntux-wqip'iya ava'hwizain't' qwi'yaxanti qar'i'p'iya. a'ip-ats iya'vaxap'ixa'ainw un'i'zaic-ampa'anw qu'qu'q-wip'iya. un'i'nutsi'ñw pa^sqa'ñup'iya'ainw. un'i'nutsi'ñw piyo-xqwa'aip'iya'ainw qa'xu'vatcu'xwa^fi. ira'i, a'ip'iya qaxo'onw. m'a'nicampa' onl. qatcu'rax-qa'a188 nanqa'ñwa' a'iqin'onl. a'ixucampañw 'o'pa'a wan'a'ñwantci'xw'aip'iyaic'u. un'i'nuts u'u'v'a' wan'a'ñwantci'p'iya. un'i'nuts i'tcuq' ava'ntux-wqip'iya ava'hwizain't' i'avmtu'at'im'in't' a-v'i'p'iya. a'ik-w, a'ip'iyaian't' a'ip-ats pñi'ñwin-tza'ainw. i'i'ñai a'imis'ka' qa-xun unw iya'ru'izaijanani, a'ip'iyaian't'. a'izaic-ampañ-ta-ñ' qu'qu'q-wip'iyaian' ma'n'o'n'i un'i'zuan u^sqwi'yuan' tu'p'i'k-up'iya. un'i'nuts atci'm-a-ña^f ts'i'i'm-uxwip'iyaian'189 tca'q'v'u'ya-ñ'. un'i'zuan' qa'tcu yu'mu'x-wapi'a'a.

That boy grew up together with the net which he made. There right in the brush at a trail he set his net. And then early in the morning he came to it again. In it, it turned out, was sitting a cotton-tailed rabbit. He shot there at it and then he killed it. He brought it home to his grandmother. And then again he set his net there right in the sage-brush at a trail. Then early in the morning he went off to it again. In it, it turned out, sat a jack-rabbit, looking out of his light gray eyes. There again he shot at it, and then he killed it. He brought it home with him to his grandmother. And then again he set his net there at the base of the cliff. Then early in the morning he came to it. In it, it turned out, was sitting a wildcat. Then, although he was afraid of it, he shot at it and killed it. Then he brought it home to his grandmother. "Oh!" said his grandmother, "that's enough of making nets. An animal will kill you, my dear." In spite of her saying this the boy went off yonder to set his net again. There he set his net. And then in the morning he came to it. In it, it turned out, sat a deer. He killed it there and then he carried it home to his grandmother. Then his grandmother was surprised. "That's enough of setting nets," said she. In spite of her saying this, he went off yonder to set his net. There he set his net, and then he thought, "What sort of thing, I wonder, is it by which this trail has been gone over through the brush?" And then early in the morning he came to it. A panther, it turned out, was sitting in it. The boy kept shooting there at it, and, so doing, he killed it. And then he came home, dragging it along to his grandmother. His grandmother was exceedingly surprised.

Then he went off yonder to set his net again. There he set his net. And then early in the morning he came to it. In it, it turned out, was sitting a grizzly bear. The boy was afraid of him. In spite of this, however, he shot at him and killed him. And then he dragged him off to his grandmother. "My!" said his grandmother, "that is enough for you. Do you not hear what I say to you?" In spite of her speaking thus, he went off again yonder to set his net. And then he set his net there. Then early in the morning he came to it. In it, it turned out, lay something that was dreadful in appearance. "Oh!" thought the boy, while he stood looking at him, "it is this one that my grandmother has always been referring to, inspiring me with dread for him," thought he. In spite of his thinking thus, he shot at him. When he did so, all of his arrows were used up. And then he kept poking him with his bow in his testicles. As he did this, he (the monster) did not move.

uni'x-ucuan' nñwĩ'n-ɔ'phi qwĩ'p'ĩyaiyan'. uni'ñutsian' tu'yu'm-pai aru'q-wa-x-i ya'ñwĩ'm'miap-ĩya. u'u'v'a' pa-i u'a'xav ɔ'ɔ'n-tɔn-ɔq-witci um-a'ñ' ya'p'itci'xwa'aip-ĩya. uni'ñuts a'ip-ĩya ta'ya'p'ianw'av umu'ru'x-w, u'u'v'a'ntiyɔni qitca'ri'mɔp-i ya'ñqĩ-qaq-i. a'iv'm umi'yuma-x-it'i pa'ya'in'nim'inɔn' pa'ya'in'nvaiyei'. u'u'v'a'n A'p'i'izun i'ñ a'ip-ats' tsiyu'm'muxwiyini. uni'ñutsianani qitca'ri'mɔnqĩqava-ñan i'tcuq-u, a'ip-ĩya' nñwu'n-ɔ'phi. uni'ñuts i'tcuq' a'ip-ats'i' ti'mɔ'q'Ap'ĩyaiyan'. man'a'e' uni'k'añum-i'q-a-m'i mava'iyon-i' ti' na'va'e-u kiya'p'ĩya a'ip-ats'. 'añ'an-i'k'-s' ti'ma'q'A-qain-an'araj' uñwa, a'ik'-s'Ap'ĩya nñwu'n-ɔ'vi' ta'ya'p'ianw. uni'ñuts' tavaia'y'uq-wa-q' nñwu'n-ɔ'phi p'itci'p'ĩya. uni'ñuts a'ip-ĩya, a'v'a'ntiyɔni qitca'ri'mɔt-iv'itcuqwain-ɔni ya'ñqĩqaq-i. ma-m'u'e' a'ik'-s'Ap'ĩya, umɔ'ña'-s' ti'mɔ'q'a'γuc'ampan-imi na'va'e-u qwiri'k'm'γ'.

'a'm' ɔ'ɔ'ñqwariri' nñwu'ñw ɔni cu'q-uc-u yu-yu'uxwa'p'ĩya a'a'ñav'izai'p-ĩya co'v'antim' qa'tcu yuyu'uwaip-ia' a'a'ñav'izai'p-ia' puvu'iyai'p-ia'. uni'ñuts' man'a'e-u ma'n-ɔ'q'ɔxm' tiv'v'ñup'ĩya. uni'ñuts am-u'ru'γw a'ip-ĩya, iv'v'γanwarajwa pa'pa'q'aump'a'ñw. iv'v'γa-q' mĩm'i'ñwanti' ta's'i'p'u'f'u'caxaik'-s'. uni'ñuts ɔra'q'ava' puv'a'ñwitu'γwarajw ur yo'n'nu'gumpa-na. units o' 'o'p'ac' 'an-i'k'-s'Ap'ĩya a'in'nanw. ta's'i'p'i' ta'q'i'uyñqĩqap-ĩya qitca'vina'-s'γit-ux-w. uni'ñutsiaq' ti'ma'q'Ap'ĩya. ma'ña'e-u nñwu'n-ɔ'phi ta'ci'p'-aux-u p'itci'xwa'aip-ĩya. uni'ñuts am-u'ru'x-w ta'ya'p'ianw'izav a'ip-ĩya, u'u'v'a'ntiyɔni qitca'ri'map-i ya'ñqĩqaq-i. a'iyuaq'añ uv'a'ntu-γwaq'añ ya'ñqĩqaq-ĩp'ĩya. man'a'e-u ti'qa'p'ĩya'aik-w cu'xnum'i'-tsi'q-w A'p'i'ip-ĩya. uni'ñuqwa-ñ' ma-m'u'e' an-a'γit-ux-w po'ro'-qup'ĩya ɔra'q'-s'qain-a'phi. manac' u'u'v'aiyauq' pa'pa'q'aiya'aip-ĩya. uni'ñuts' ma-n'a'in-i'k-up-ĩya uni'ñuqwa-ñ' qa'ri'r' ar nĩntci'tcuq-u-p'ĩya. uv'a'ntu'γwa-ñ a'ip-ats' añ pa'qa'ñup'ĩyaiyan'. uni'ñutsɔm' ma'n-ɔ'q' uni'e-yn'ia-m' naya'p'a'ñqĩtu'ip-ĩya nñw'i'azanti'. w'i'ci'a'-xai'k'-ain-a'ñ paic-axa'xuwap-ĩya. uni'ñuts' tiv'v'p'i' uv'a'-x-itux-w ma-v'i'ñwan-ɔñqĩq'-p'ĩya. units a'ip-ats' a'ip-ĩya am-u'ru'x-w, iv'v'γa-q' p'iv'a'ntim'anajqwanumi yu'v'at-i'p'ianum 'o'p'at-ux-w mĩm'i'n'i'-ek-wa'-a n'i' aik' uv'a'ntux-w n'i'ni' ya'v'aiyip'iaiyɔni paiy'i'q-w'ai-v'ats'. uni'ñuts 'ava''a-x-i po'ro'q-up'ĩya 'o'p'at-ux-w ti'phi'p'i'-aya'ip'ia'phi¹⁹⁰ mĩm'i'n'i'ek-w'aip-ĩya.

man'a'e' a'ip-ats' qa'xo'av uwa''ura' paiy'i'q-w'aip-ĩya. uv'a' p'itci'xw'aip-ĩya qan-i'zai'p-ia'ñw qa'xo'a'phi. mar'i'e-uxwain-i'

After the boy had done so, the Man-Carrier picked him up and carried him along under the sky. There on a little knoll covered with firs that came right up out of the water he arrived with him. And then he said to his servants, "Do you there fetch for me the blood roast."⁸⁹ This time I have come back from a little further away than I ordinarily go to. While I was sleeping there, this boy was poking me. Then you all shall make a blood roast of him for me in the morning," said the Man-Carrier. And then in the morning they roasted the boy. After they had all done this, the boy played away up yonder as though it were nothing. "Who is doing that? It looks like the one that we have roasted under the ashes," said the Man-Carrier's servants. And then when the sun was going down the Man-Carrier came home. Then he said, "Over there do you all fetch for me the blood roast that I have asked for." Those said, "Though we roast him under the ashes, that one always arises as though it were nothing."

On the fir-covered island the people had one leg or one arm, others had no legs or no arms or no eyes. And then that (boy) asked all of them, and he said to them, "Let us all kill him. Go ahead, some of you, and look for flint. Then we will dig the place into which we shall all run." Then, sure enough, they did as he had said. They chipped flint into small pieces into the blood that was to be roasted. And then they roasted it. That Man-Carrier came home in the evening, and then he said to his servants, "Over there do you all fetch me the blood roast." When he had said this, they brought it to him there, and he ate it. When he had finished eating it, he slept. As soon as he did this, those (mutilated captives) all started off into the pit that they had dug. Then that one kept groaning with pain and started to fidget around. As soon as he did this, the island began to shake. There the boy killed him. And then he caused all the inhabitants to appear just as they had been before. What had been his feathers they made into a bridge, and then they scattered dirt over it. Then the boy said to them, "Do you all turn back to whatever places you have been brought from, while I will return yonder to where I have been brought from." And then they started off over the (bridge) and went off, each returning to his former country.

That boy went back towards his grandmother. There he arrived at what had been his grandmother's house. It seemed, as it turned

qa-n'i'p'in'i' naya'phi'qai'p'i'ya qa'xo'anaxain'i' an' mava'hwī
 pa-sa'xwawun'k'ai'p'i'yain'i' qa p'in'i'n'ai'p'i'ya. imi'ntcu' aik' n'i'hwī
 paya'in'n'za', a'ip'i'ya qa'yo'an'. i'i'η', maa'in'ujun'c'c'is' o'u,
 a'iyuan a'ip'ats'i' qa'yo'an' maa'in'in-i'p'i'yalayan'. tiv'c'c'uxwain'i'
 qayu'tsujw uru'ap'i'ya.

out, like an old uninhabited house. His grandmother, as it proved, looked watery gray in her eyes⁹⁰—she could not see. "Are you a person that are making that noise of walking about?" "Yes, touch me, then!" When he had said this, his grandmother touched the boy. Sure enough, as it turned out, it was her grandson.

II. PAIUTE NON-MYTHICAL TEXTS.

1. Po'p-a-q-wa'm' qa'iva-vitetsujwə' ma-m-a'q-c'm'p'i' pu'pu'-
teuteuywəp-i.

n'i'ni a'ip-atsi'ya q'uni qana'ri uv'a-i' ma-m-a'q-c'm'p-i ti'ya'i'p'i-
γantī yiv'a'nanwaimpan axaxa i'm'i' i'tu'. un'tsi'γwa'am' ci'ra-
tsujw əm'¹⁹² ci'ra-m-ananqwa¹⁹² qana'ri uv'a i'm'i' i'. ni'γwa'a
ma'q'sumananqwa¹⁹³ qana'ri uv'a'ntux-wqwa'ai'. un'tsi'γwa'an
uv'a'n-i' qan-i'vā'. i'v'aiyauq-u'γwa-η 'əai' ci'ra y un' n'a-v'i'hw
a'ik' umu'ru'x-wa qan'γantim-wa', tō'm' η uman' ma-m-a'q-c'm'-
uφ'itunqiva ηum a'ifi ta'ci'p-aux-u, a'ik'-axwa-η 'əai'.

un'tsi'γwa-η 'əai' tō'm' un' aivam um-u'ηwantinwa'a w'a'p-amanti'
wi'qa'vitcaq'ai'. un'ηutsigwax-qam' 'əai' um-w'a'nti' wa-ηw'i't-ik'ai'.
un'ηuts um'ə'nti' wi'ə'ηqin-A'qai'. un'k-anumi'tsk¹⁹⁴ un'ηuts
ora'q'ai'. uv'a'a'γ un'ηuts pa'iyant'¹⁹⁵ wawa'tei ora'q'aip'i'.
u'v'aiyauq-wa-η un'ηuts ma'mpu'te un' ma-m-a'q-c'm'əuφ'ifu'i'.
ma'm-a'ətsujwix' um' un'ηuts pim'i'ηw'i'k'ai' a'ivam'i' umu'ηwanti'
ta-a'ini'skanum-i'. a'ivam-i'x' um' ta-vi'k'-am-tp-i ta-vi'm-ntiaφ'i
w'i'm'maq-um-i'əm'. qana'rim-a-m-a'ətsujwix' um' qatc' wi't-p-u'te-
teuxwanwa'a si'ra-m-a-m-a'ətsujwix'a'm' un'wa pu'teuteuywa'uyi-
q-wam'i' po'p-a' ma-m-a'q-c'm'ujw'i'p-i'. un'tsi'γwa-η tō'm' un'wa
mampu'te: un'w un'wa'vinanqwa ma-m-a'q-c'm'əuφ'ifu'i'. ni'γwa'
əv'v'aiyauq' paiy'i'q-wə'əi' ma'q's-m-ava'ntux-wa. i'i'teia-q' piv'a-i-
yauq' qana'ri'tsujw'aq' um' ma-m-a'q-c'm'p'i' pu'pu'teuteuywəp-i.

2. THE TWO HORSE-TAIL HAIR BROTHERS, A UTE WAR STORY.

nijw'i'ntsuj um'ə'va' qa'ivam' qan-i'γaip'i'ya qava'uxwa'ci'vāix-i
na-va'vujw a-m'i'axav'am' qan-i'γaip'i'ya. tina'tux-wqan'i'ntcim'γ'
am-u'v'anti' qə'γə' i'pā'ya'i'tuai'. qava'uxwa'ci'vāix-i nava'vujw
a'ip'i'ya'aim', impu-ru'əvi'¹⁹⁶ nijw'i'nts na-ηwə'ntux-w pa'i'za
un'k-arim' n'i'ni nijw'i'ayəzn o'p-a-q'. i'v'in un'ηuts ni' o'p-a'
an'ηq'tuayw'əiva'. m-w'a'upa'a pə'ə'm'map'i'ya qava'uxwa'ci'vāi'γ
əm' nava'vujw uv'a'iy'um' qwə'avi'ηupa-yuφ nari'v'ujup'i'ya'aim'.
i'm' an'i'a nə'n-c'əvāte', a'ip'i'ya qava'uxwa'ci'vāix-i tiv'i'ηunqwa-
ai'ηw tca'qa'.itsaφ'i. ni' i'γi'r a'im'i' qatcu tümp'w'yoa' tinwə'-
vaxan'waq-uq w uwa'ai'yəix wi'avun'na'q-w yun'ax-u qava'ai'
piv'a'a'n əni na'uq-winqit-uan-ən'¹⁹⁷ əwa'eyəi' ηjwa'axaruxwan'u-
ηwa'aq-u tə'γ'ə'imu'taq-an'winqunw qu'qwi't-ua-η pa'qa'ηumpa-p-i,
a'in' i'γi'r a'im'i', a'ip'i'ya tca'qa'.i'tsian'. i'mi' tə'γə'in-op'ac'
a'im'i'ska', a'ip'i'ya qava'uxwa'ci'vāix-i. ma-m-u'ηwənt a'ifaputsujw'i'
əə'vanax-pi'ya. un'tei a'ik'-əpi'ya, qatcu'q-w a'a'n-i'ska'p'in-i

II. PAIUTE NON-MYTHICAL TEXTS.

1. HOW THE KAIBAB PAIUTES LEARNED THE BEAR DANCE.⁹¹

When I was a boy, a bear dance took place at Kanab,⁹² when people had come back from the fall hunt. Then the Cedar City Indians⁹³ arrived at Kanab from Cedar City. I went to Kanab from Moccasin Springs, then I stayed there at the camp. And then the Cedar City chief said to those who were camping, "Tom here will sing the bear dance songs for you this evening," that is what he said.

Then Tom together with some of the young men cut down cedar branches, and then they stood some of them up and cut notches into them.⁹⁴ After they had done that, they then dug a hole. They then placed a pan over the hole that had been dug,⁹⁵ and then Mamputs⁹⁶ sang the bear dance songs. Then the women danced back and forth, and some of the young men they kept hitting with pebbles that they threw at them. The young men that were hit would commence to dance along with those who were hitting. The Kanab women did not know how to dance, so the Cedar City women taught them how the bear dance was performed. Then Tom sang the bear dance songs after Mamputs. After that I went back to Moccasin Springs. This is the time when the Kanab Indians learned the bear dance.

2. THE TWO HORSE-TAIL HAIR BROTHERS, A UTE WAR STORY.

The Indians were living there on the mountain and the two Horse-tail Hair brothers were living among them. Some of those who were out hunting were killed by some people. The two brothers said, "Claiming what for themselves⁹⁷ might be the persons who act in that way to my people? Let me, then, go off yonder to engage with them." The two Horse-tail Hair brothers started off and travelled along in that direction. At yonder place where they were camping over night they asked each other, "What have you ever dreamt?"⁹⁸ said Horse-tail Hair, questioning his younger brother. "I, indeed, am wont to dream that when guns are fired and bullets drop down just like mud, bullets do not go through the horse that I am riding, but if anyone shoots him right on the forehead he will be killed. That, indeed, is what I am wont to dream," said his younger brother. "You have always been dreaming just like myself," said Horse-tail Hair. Some of the young men returned from spying. Then they

naia'vanwə^a qa-n'i'ayant ur, a'ik-^aApīya. qwitcu'vatsiteim-a-q' qa-n'i'ayanti a'γap-īn-iyuywip-īya tiv^wite o''u qa-n'i'ayant a'ya-ni^a-ka'itspnē' naiya'φa^aqaip-ūā^a paŋwa^a-van'na'ayanti uv^wα'hwitux-w tō'ca'iyua-γar'pīγainⁱ. qanⁱ: un'ñuts ymⁱ''ōitsiφ ma^a''ānts o'γō'ntun-uq-wipīya.

tuγwa'r'unqgw'aix-u a'm-a co'p-a-γaip-īya. un'ñuts qanⁱ:a-γanti a''ink-w^aainUqwa-q' a'xavateux-w pōrō'q-upīya. qava'ñw ta'p-i^ateaq-aip-īya qanⁱ: un-a^a'uq-wa ma-m-u'e-um-ī tī'ti'p-unaq^a-x-qap-īya qwitcu'vatsitei ama'mⁱ: ta'ta'p-i'teaq-pīya. qava'ñwī amⁱ pūm-a'mⁱ: ta'p-i^ateaq^a-xgainⁱ tī'ca'vī' ts-ka'p-un'naq-am-inim-pīya. ma-m-u'e-u sua'p-itciq-pīya am-u'ñwanti qa-n'i'γantim^wī'. cu'yuc-u yu't-a-ññwñwī a-m-īñwanti qa-nⁱ: t-ira'xuava'piya'ñwi-pīya. un'ñuts o'ñwants:γanti ava'n'no^axq^womⁱmits:γaip-ānti'aq-w ora'p-īya uv^wanjw un'ñuts NA'co'xu'map-īya. tu'wα'n am-īñwanti yu'tsuwī mīm-ī'n-ī'ek-w^aoip-īya. ma-m-u'e-u nava'vujwī we'tc-qo'omⁱ ta'vī'n-impuruatsa-mīφ¹⁹⁸ maya'x'aia'ñqīts a-m'ī'axava-teuywəmⁱ ta'ñwa'c-unup-īya'aimⁱ qwaia'ñqwa'pa-m'ī'mⁱ na'va'c-u ts-ka'n-a-tsumⁱ w'a'teγupīya. tina'ñqw'əmⁱ m^wα'axarōxwa'mⁱ tu'pa'q-ī'kūp-īya'co'mⁱ ava'amⁱ na^a'uq-wuñqif-uap-īya'aimⁱ. tca^a-qa'itsia'ñ anⁱ puñqu'a pa^aqa'ñupīa'γar'tuai'. m'ana'c-u pa'vī'aj an' anja'upa^a tan'wa'c-unup-īya. un'ñuqwa-ñ tca^aqa'itsia'ñ anja'vī-nanqwa'patci' tavi'p-īya. maru'q-watuγw'əm o'γō'ñqaritsitei tī'ñ-qw'aip-īya'aimⁱ.

manⁱ:γiyut-avam-anⁱ:amⁱ na^a'uq-wuñqif-uap-īya'aimⁱ puñqu'a-m-anⁱ na^a'vī'n-anqwa pa^aqa'ymun-ūmpīa'ituai'. o'vīs-a'm-aq-anti: an'k'aip-īya pa^a'īn'ōayantⁱ ññwu'ntsujwī əmⁱ qo'īn'ī'kain-a'mⁱ. qō'ō'it-ī-rim-ī pa'ñwamⁱ ar o'ñwaγanti uv^wα'hwitux-w n^wxqwī-p-īya. ma'ña'c-u qa-nⁱ:t-iraxuava' NA'so'xo'ma^a-vīp-īya' tixī'īya'āi-p-īya un'avi'za' manⁱ:γiyut-uγwan-ō'. tca^aqa'itsia'ñ anⁱ qava'u-xwa'civāixⁱ pa^aqa'ñuti'pīya ta'ci'anqwa'aix-u. un'ñuts qava'u-xwa'civāix anⁱ tava'ī^a man'wī'c-ek^a-u pa^aqa'ñuti'pīyaic-u ma-n'ō'q-ō qava'ñwī tu'p'ī'k-uqwa-m-ī. mam-a'mⁱ qwitcu'v^wari' nava'φitsujw qa-rī'p-īya'aimⁱ pī'a^a-m-ī nava'vujwī pa^aqa'ñuti-ī-rim-ī'. pavi'tsanⁱ¹⁹⁹ an a'ip-īya, a'ī'cia'q-w w'a'ñm-a-mⁱ ur a'ī'ñiñucampa ta-m'ntcu' un'ñuts i'va'm ymu'v^wnanqwəp-α pa-γa'īn'nīva'mⁱ ymⁱac o'-p-a'mⁱ ma-n'k-w'ainuti'q-w, a'ip-īya. puñqu'tsiam anⁱ qwa'ci'-m-antuγwan-iaφ pī'ka'ōaγaip-īya uñwα'v'antuxwa'amⁱ na'ñwa'aimⁱ ts-pi'ñupīya'aimⁱ. i'm u^aqwai iñwī't-u-x-w qu'qwi'p-apaγaimpaⁱ.

said, "The camp does not look as though it could be easily handled," said they. On a knoll they sat and watched the camp from their hiding place, and really the camp did not look as though it could be easily handled. It looked like a plain dotted with white⁹⁹ passing through the meadow valley. And at a little distance from the camp there was a small knoll covered with firs.

When it commenced to get dark, (the Utes) were assembled together on it. And then, as soon as everything became quiet, they started off right into the camp. Horses were tied to each of the tents and those (Utes) led them off one by one and tied each of them on the little knoll. They always cut through the ropes with which the horses had been tied. Some of those who were living in the camp awoke. One from among the Ute Indians was left behind in the center of the camp. Then he dug a hole in the shaded bend of a little wash.¹⁰⁰ And then he covered himself with earth in it. During the night some of the Utes turned back home. In the morning those two brothers, having hung their hatchets through string loops tied to their wrists, galloped their horses right into the (enemy) and, having come out beyond them, they whooped as though it were nothing at all. Turning up again (towards the knoll), they came right through there, and at that place the two of them engaged in battle. Someone killed his younger brother's horse. That elder brother of his charged right past him, and when he did so, his younger brother lit right behind him. They went up into that little fir-covered knoll (in order to get a fresh horse).

For five days the two of them engaged in battle, and their horses were killed one after another. As though covered with timber laid low was the open valley with people lying slain. The blood of those who were killed was streaming in the wash. That one (who had hidden himself) lay covered with earth in the center of the camp. He was hungry while he lay in this condition for five nights. Horse-tail Hair's younger brother was killed as dawn was approaching. Then Horse-tail Hair was also killed when the sun was up, after all the horses had been used up. On that knoll two brothers were sitting, kinsmen of the two brothers who were killed. The elder brother said, "Now their whooping has ceased, but shall we two then continue to walk about here¹⁰¹ after they (have died), when those have had that happen to them?" said he. Their horse had a sore back clear down to his tail, and both of them got on top of him. "You, indeed, shall shoot in the opposite direction as we move along." So then

yni'ηutsi'm o' am'i'axavateɣw'əm' punqu'tsia-miɸ kwi'pap'apa'x-i-pi'ya. na-n'i'n'naq'ɔvateɣiam-iɸ qu'qwi'p'apax-i'pi'ya na-va'e'um'ts-pi'k-w'aiηup'i'ya'aim'.

ma'ηa'e'U NA'co'xo'ma'vite aη' tu'ɣwa'n' qwi'ri'q-i'pi'ya. yni'ηuts-manɣw'α'ɸa'xpi'ya qa'ni²⁰⁰ u'a'xarux-w. yni'zuan aηa'vatsaηw qa'm'miap-i'ya'i'tuai'. ma'ηa'e'U tümp'it' ava'ruq-waip'a'q-w a'ɣa'mi'e-i'k-aip-i'ya. mam'u'e' aηa'up'a'a qa'm'miap-i'ya to'tsi'-ɣai'k-ain-a-m' nava'vinw'i' ts-tsaηki'aq'a'm'mi'axa'. ma'ηa'e'U ma'up'a'a pa'iyi'k-i'pi'ya ti'v'it'p'ia'ia'v 'u'ra'. pa-vi'tsaη, i'v'it'ηw'ani p'i'ni'-ηw'i'n-ɔ-n-uq-wi'ɣw'aiva'aηw, a'ip-i'ya. yni'ηuts o'o'x-pam'miap-i'ya nηw'i'nts:ɣain-i' pao'wi'pa-ntux-w ya'uq-wa-p-i'ya. ma'ηa'e'U ti'v'a' ta'ηa'xw'aip-i'ya. ma'ηa'e'U ti'v'a' ta'ηa'xw'aip-i'ya ma'ηa'e'U qava'ai A'po'n-ait-iηwavaxaηki'zuan a-tei'α'ɸ wa-vu'n'i'pi'ya. ni'-c-amp a-n-i'k, a'ip-i'ya pa-vi'tsaη, pu'ca'ɣai'zai'mi. uv'a'yu'm' na'ηwa'aim'i pa'iyi'q-w'ɔip-i'ya.

3. MAMPU'TS' STYLE OF BEGINNING A SPEECH.

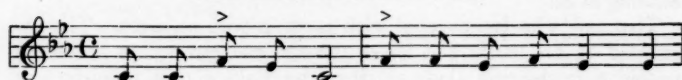
i'v'ia'q' ma'n-ɔn-i nana'ηq'xqa' m'wa'ntsujwini²⁰¹ piya'tsujwini pa-vi'tsujwini patsi'tsujwini to'ɣo'tsujwini qa-yu'tsujwini ivate: t-i' p'i'n-ɔ tan'wa'avit'ai ampa'ɣa'na.

they whipped their horse right into them. They shot in both directions as they moved on and came out clear beyond as though it were nothing at all.

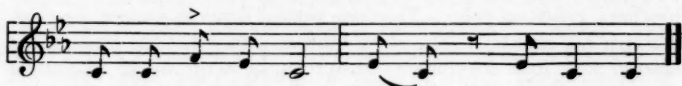
That one who lay covered with earth got up at night. Then he crawled on his hands and knees through the camp. As he did so, people were dancing along singing (the scalp dance) to meet him. That (Ute Indian) was in hiding in the shadow of a rock. Those people were moving along singing past him as they carried the two brothers' heads on poles. That one turned home in yonder direction towards his country. The elder brother said, "Let me go to stand around and look for him." And then he went along in yonder direction. A person, it seemed, went down into the creek. That one galloped down while the one (who had come back), as the noise of horse's hoofs was heard, got his bow ready for shooting. "It is only I," said his elder brother, "hunting for you." From there both of them went back home.

3. MAMPUTS' STYLE OF BEGINNING A SPEECH.¹⁰²

Do you all hear, my dear fathers, my dear mothers, my dear older brothers, my dear older sisters, my dear grandfathers, my dear grandmothers, the words of the chief at Los Pinos,¹⁰³ way up from here!

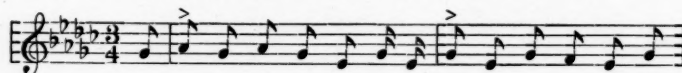
III. PAIUTE MYTH RECITATIVES.²⁰²1. EAGLE'S MYTH RECITATIVE.²⁰³

pi - ya' - nt - pī - ts̄ ī - v̄w̄i - tcan u - qwa - ya



tī - īn - tu-gw̄an-tīm - pan 'o - qwa - ya²⁰⁴

qa'm̄n'av̄ya-'tī-'q'av̄aiva-[vī]
 ī'v̄w̄iqw'a'n-o-'t'vasampa-[vī]
 qa-'rī-'mī-'a'γwa-n [o-qwa-'ya].
 sī'v̄iī-ntī-v̄w̄i-'p-ī'v̄w̄an [o-qw] ai'k̄^{204a}
 u'v̄a'a-nī[vī'] qa'm̄n'av̄ya-'t-ī-^{204a}
 qa'm̄n'av̄ya-'t-ī-'q'axw'aiva-'ts̄.
 ī'va'a-[vī'] qa'rīv̄a [oq-wa-'ya]
 ma'va'a-[vī'] qa'nī-'ara'mī,
 ma'ī'an [oqw] a'īqa-[vīzn-ī'n-a],
 qa'rīm'av̄aa' qa'nī-'ara'mī.²⁰⁵

2. SPARROW HAWK'S MYTH RECITATIVE.²⁰⁶

a - γa - n-t-k'a-va - a-tst-ηuŋw|ai-k̄'ai uŋ - wai' m̄w̄i-



min-tcu - 'a-ŋ - a - a - vī 'uŋ-wai-a - vī²⁰⁷

sapī'gak'a'vaa-'tsuŋw' a'īk̄'aiyī'ī[vī].
 tīv̄w̄i'ts̄sa'mpaa'η uŋ 'ura'aiyī'ī[vī]
 qwīī'qwaī'ī'naa'η uŋ 'uru'aiyī'ī[vī].
 uŋw̄a'vatco-'qwa-a-'qwaī'va'n-t̄xa'a'.²⁰⁸

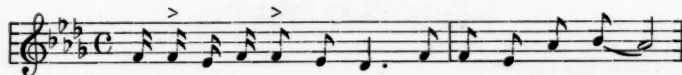
III. PAIUTE MYTH RECITATIVES.

1. EAGLE'S MYTH RECITATIVE.

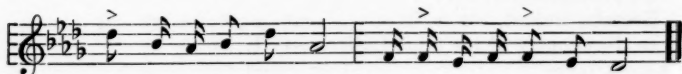
My dear mother, let me
Go to the east;¹⁰⁴
I shall eat jack-rabbits that I have killed myself.¹⁰⁵
Do you, however, here
Remain, indeed.
In the country of the Sibit Indians, say I,
Am I there
About to go to eat jack-rabbits that I have killed myself.
Here you shall stay,
There at our house,
That is what I say,
Stay there at our house.

2. SPARROW-HAWK'S MYTH RECITATIVE.

Doing what will you all, as you say,
You him
Overcome, as you say?
Truly he is
The one that has taken her away.
To him, then, let me go.

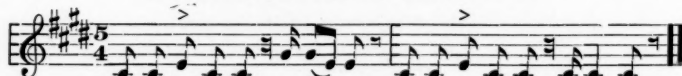
3. RATTLESNAKE'S MYTH RECITATIVE.²⁰⁹

ci-naŋ-wa-vɪ ci-naŋ-waɸi mai-va-tci-cam-pa



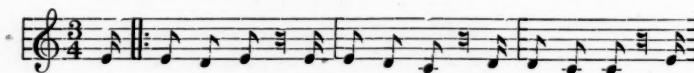
ti-vʷt-tɸnt[ai-vä - tci ci-naŋ-wa-vɪ ci-naŋ-waɸi²¹⁰

nĩ'e-ĩtea ŋwaʒ'a' nɔn'ni'ʒa nɔn'ni'ʒa'.
 nĩ'aq' [oqwaiya'a'] wa'ntsiv'uŋqo'aŋ uŋwa'
 pa'q'aŋumpa'antiŋwa', ma'iyān ['oqw] aik'a',
 c'naŋwavi cnaŋwa'ɸi c'naŋwavi cnaŋwa'ɸi.²¹¹

4. IRON-CLOTHES' MYTH RECITATIVE.²¹²

ɔ-a-rĩ-a-ni a-ni-kain' ɔ-a-rĩ-a-ni a-ni-kain'²¹³

ma'iyān ['o'qw] a'i'tga'[vi']. i'mintco'a[vi'] uma'n-umi'
 i'migwa'[vi'ivi'ni'] ci'naŋwa'vi'y u'ŋw'aya'
 o'n-ɪto'ika'aqo'ŋwa' ma'n-uga'[i'vi'ɛni'n'a'].
 u'ŋwas'o'[vi'] wantsi'vunqu'n u'ŋwa ni'nuya'a[vi'n-t']
 qa'q'e'ŋuqwa'nti[vi'n'] qa'tci' ma'im-ŋwa'iti'.
 i'mintco' uv'a'i uma'n-umi' tu'e-umi'ya[i'v'ɪ'n'].
 ɔ'ari'ani' m'a'ik'a'qu'ŋwa a'n-ɪka'a[vi'n']
 u'ŋwaya'suqwa' s'unaŋwavi' ma'n-ɪto'ika'aqo'ŋwa'
 to'c'oo'v'a' ma'ik'a'qo'ŋwa a'n-ɪza' imi'.²¹⁴

5. COYOTE'S LAMENT.²¹⁵

o - yo-yo-yo o - yo-yo-yo o - yo-yo-yo o -

3. RATTLESNAKE'S MYTH RECITATIVE.

O Coyote, Coyote! though wont to speak so,
As though wont to speak truly, O Coyote, Coyote!
Teasing people, carry me, then, on your back! carry me, then,
on your back!
It is I who the Antelope
Will kill, that is what I say,
O Coyote, Coyote, Coyote, Coyote!

4. IRON-CLOTHES' MYTH RECITATIVE.

That it has been done by one who spies on me, that it has been
done by one who spies on me,
That is what I say. You are not wont to act in that way,
You, then, as Coyote
Has caused you to act thus, doing these things.
That antelope of mine
Has made a raucous sound, though he is not wont to make that
kind of noise.
You, then, are you wont to do that, are you wont to grind seeds?
As one who is spying on me has told you, so you do,
As that Coyote has caused you to do,
Saying, 'You shall grind seeds,' doing that are you.

5. COYOTE'S LAMENT.

Oyoyoyo, oyoyoyo, oyoyoyo, oyoyoyo, oyoyoyo!

Here shall I put away my quiver, oyoyoyo oyoyoyo!
Why did that one say that to me, oyoyoyo!
Warning me of this? oyoyoyo!

6. RED ANT'S MYTH RECITATIVE.

It is my custom always but one
Little arrow to have, O you Coyote!

I am the one that is wont to have but one little arrow.
It was my lot too, facing about the other way, to keep bending
down with buttocks stuck out.
It was my lot too, facing this way, to do thus.

Alas that it is we, as it seems, who are beaten,
That it is we who are beaten!
Alas! let me, then, merely for fun,
Shoot at them.

7. A MYTH SONG.¹⁰⁶

What people always say was sung at that point, when telling the
story. Let me, then, sing that which was sung:
Of you, of you
The leg bone, make I a rattling noise with, while the sun is shining.

IV. UTE MYTHS.

1. PORCUPINE TRICKS COYOTE.

yaŋa'mbits u'p'apiga. u'v ura'¹ ku'dju'm u'p'a'' pöörö'p'iga. qwas u''v'aiyauq' u'p'piga na'ndi'n''buga'm''. u'va ira' suwa'-axpiga² gwitca'p'ij u'va gari'p'iga. qwas u''v'aiyauq' ti'v'it'pugai-k-i. ni' ara'' we'ts-ij'' gwidjap''. u'wac u''v'aiyauq' o'p'puga yaŋa'mbits o'p'pugaic. u'v ura' gwidjap'ij gari'p'igaic. qwas u''v'aiyauq' ti'v'it'pugaic''iq''. u'wac u''v'aiyauq' o'p'pugaic. u'vand ura' ti'v'it'pugaic. a'v'e'am iŋgi' e'ip'á' pöörö't, ma'ip'ig ura' qwudjun um'q' gwidja'p'. u'was u''v'aiyauq' o'p'pugaic. u'vai ira' na'wa'm u'r cu'a'x'piga u''v'ai. qwas u''v'aiyauq' o'p'p'pigaic. u''v'ai ura' cu'a'x'piga. u'was u''gwand' ti'v'it'ax-piga. a'v'idjam' i'vai pöru'q'u, maip'ig ura'. qwas ur o'p'piga.

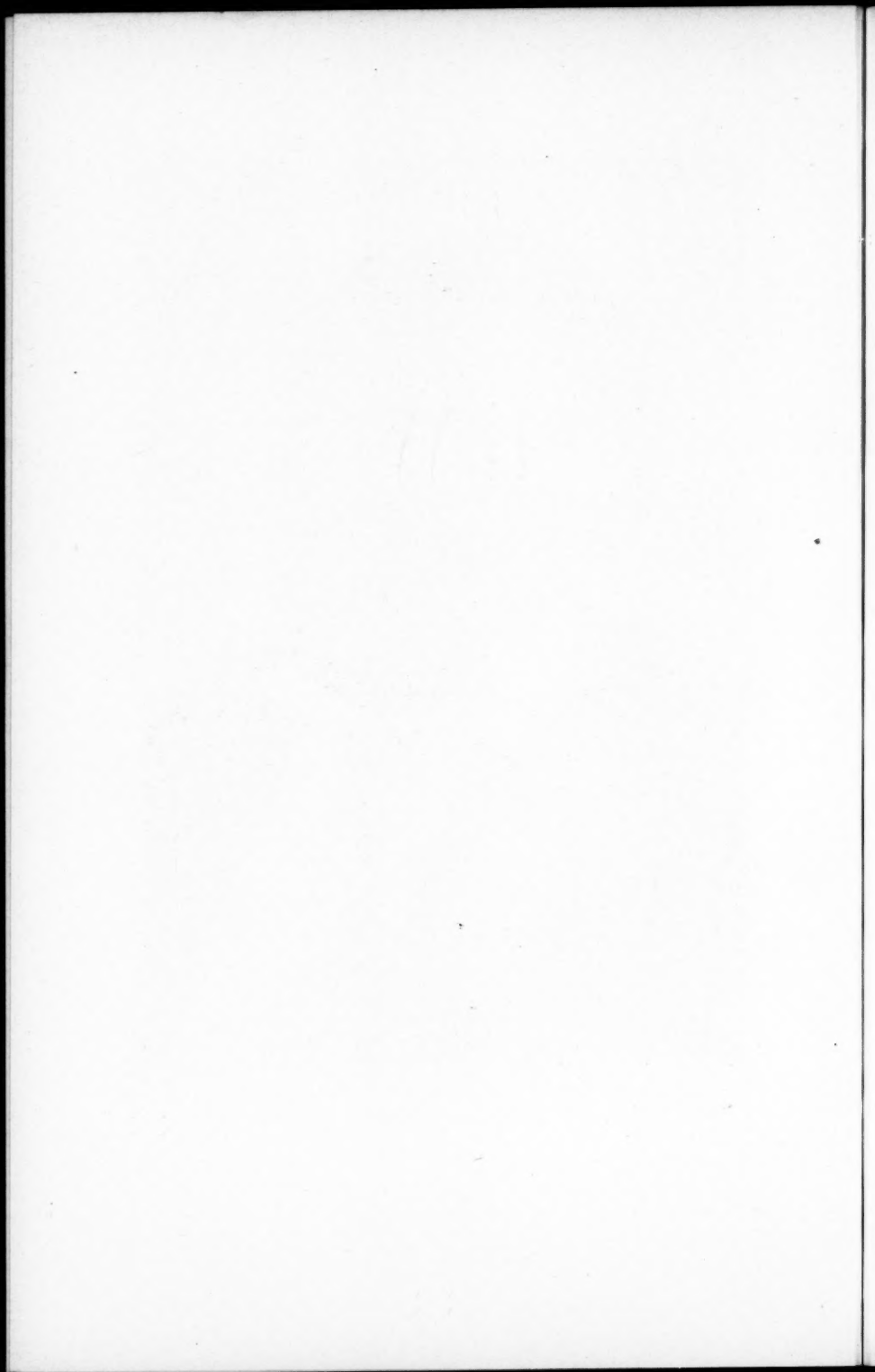
u'vai ira' a'va'n'u'x'gwint ura'p'iga. umuc u''v'aiyauq' gwe'ndux i'uwit'p'iga.³ qwas u''v'aiyauq', no'γwim', ma'ip'iga yaŋa'mbidj u'ij. ni' a''. ga'te', ma'ip'ug ur qwa'e. qwa'e u''v'aiyauq' ma'ip'ugaic. ni' a'', ma'ip'ig ura' cö'ini'. ka'te', ma'ip'ug qwa'e. ma'yan a'ik'. qwas u''v'aiyauq', ka'te', ma'ip'ugaic. umuc ura' qu'x'djum' q' pa'manun' tu'x'wi'p'iga. si's ura' p'ya'u'wixpiga. uij ura' a't'u'wa'v'm ura'p'iga. qwas u''v'aiyauq', no'γwim', ma'ip'iga. ni' a'' ma'ip'ug ur qwa'e. o'v'ai', ma'ip'ug ur q'ac yaŋa'mbidj q'. qwas ura' uxga'ip'iga q'vadju'x pa'ya'va' tsib'ix'puga.

niv'a''na'' kari'wi'A, ma'ip'ug ur qwa'e. qwas u''v'aiyauq', ka'te', ma'ip'uga. ya'va'aim', ma'ip'ug ur qwa'e wi't'vidju'γwavan' pa'vau'ntux. qwas u''v'aiyauq', a'p'igani nar'ava' kari'wi'A, ma'ip'iga. qwas u''v'aiyauq', ka'te', ma'ip'ugaic. wi't'vidju'γwavan'. ya'va'aim', ma'ip'igaic u''v'aiyauq' qwa'e. pa'man'uq'x du'wac'ij tu'p'i'p'iga. qwas ur u''v'aiyauq' ma'ip'igaic gut'e q', i'm'wi' gu'e ni'nai' mövö't'ö'p'a' kari'wi'avani. ka'te', ma'ip'ug ur qwa'e iŋa'mbidj q'. ya'va'aim', ma'ip'iga. pa'vau'tugwan' wi't'vidju'γwavan' sö'γa'k'uik'a'm'. qwas u''v'aiyauq', nipa' a' to'γ'w'i. u'+v'ai u'+v'ai, ma'ip'ig ur qwa'e. a'γa'n'p' ura' ni'pa'' x'iga'vani. ni' gu'e ma'nai'am intce ya'va'ai'. qwas u''v'aiyauq', ga'te', ma'ip'iga. ni' ara'' ma'ni'umbanti u''v'aiyauq' ara'' gate'u-m' p'ika'k'uv'auai't'. qwas u''v'aiyauq', i'v'it'c'' o'phi, ma'ip'iga. qwas u''v'aiyauq' qwa'n'a'x' yga'p'iga.

qwas u''v'aiyauq' gu'dj q' pa'γa'n'x'gwip'iga pa'wauintu'γ uru'. qwas u''v'aiyauq' ti'v'it'p'igai'ij. qwas u''v'aiyauq', ka'te' pa'dru'γwawacram' an'k'a'. qwas u''v'aiyauq' ma'ip'igaic



CHARLIE MACK, UINTAH UTE INDIAN, WHITE ROCKS, UTAH
(Taken by J. A. Mason)



IV. UTE MYTHS.

1. PORCUPINE TRICKS COYOTE.¹

Porcupine was going there. Right there were buffaloes, they were moving on in yonder direction. He thereupon went off yonder, tracked them. Now there (one buffalo's) dung was quite fresh, it was lying² there. Then he asked it (how long it had been lying there). "I am his dung for some time."³ Thereupon he went on, Porcupine went on again. And there another's dung was lying. Then he asked it again, and again went off yonder. When over there, he asked again. "Just now, indeed, have they moved on through here," said then the buffaloes' dung. And then he went on again in yonder direction. Now there the tracks of them were quite fresh. Then he went on again; there, now, they were quite fresh. Right there he asked (some dung). "Just now they have set off from here," it then said. So he went on in that direction.

There, then, was a large stream. And those (buffaloes) were lying on the other side. Then said Porcupine, "Come and carry me!" "I?" (said one of them). "No!" said he then. And then again he said, ("Come and carry me!") "I?" said one of them then. "No!" said he, it was that (Porcupine) that spoke. He said "No!" again. Thus those buffaloes were all gone through one after another till just one was left. He, then, was the best one of them. That (Porcupine) said, "Come and carry me!" "I?" said he then. "Yes!" said he, the Porcupine. That one came to him, he crossed over the water.

"Ride on top of me," said he then. And then that one said, "No! I am afraid," he said, "I shall fall down into the water." Thereupon the (buffalo) said, "Ride between my horns." Then he, again, said, "No! I shall fall down. I am afraid," said he again. Everything that belonged to him was gone through. And then that buffalo said again, "You, indeed, shall sit in my nose." "No!" said then the Porcupine. "I am afraid," said he. "I shall fall into the water when you breathe." And he then, "(Is it) all right inside of me?"⁴ "Yes, yes," said that (Porcupine) then. "But how will you enter inside of me? Indeed I am afraid of these quills of yours." And he then said, "No! I shall be doing it so as not to be hurting you." So the (Buffalo) said, "Go ahead, then!" and that one entered inside of him.

And then the buffalo started to go off into the water. Then the (Porcupine) asked him (if they had arrived on the other side), but he (said), "No, we are still in the middle of the water." And then

tɪvʷiʷxɪpugaicʷɪŋ. aʷvɪdʒaramʷ pəgəʷava tʷqəʷwɪ, maʷipʷugʷ ur ɪwəʷe. ɪwac uʷvʷaiyauqʷ pɪnɪtʷuʷx tɪpʷiʷxɪpuga. ɪvʷicʷ oʷɸi tɪbɪʷ oʷɸi. kaʷtɛ, maʷipʷugʷ ur ɪwəʷe, maʷvaʷndukʷoʷaʷ meʷtʷox. ɪwac uʷvʷaiyauqʷ mɪʷ tʷqəʷwɪpɪga. ɪvʷicʷ oʷɸi, maʷipʷuga. ɪwac uʷvʷaiyauqʷ pɪʷɪŋnanʷ uruʷ kwaciʷuxbapʷuga. ɪwac uʷvʷaiyauqʷ bɔnʷdʒiʷnaʷpʷuga. ɪwac ur uʷvʷandux kwɪpaʷmbɪdʒiʷwapʷuga. ɪwac uʷvʷaiyauqʷ kuʷdʒumʷ uʷɪŋ ɪvʷatɛux ɪnʷiʷuxpuga uʷvʷaʷnduʷwaʷ ɪʷ. uʷvʷaiyauqʷ aʷkʷuʷgɪwɪpʷgapʷugaʷɪŋ uʷvʷandux. ɪwac uʷvʷaiyauqʷ pɪgwaʷyaiqʷxɪpuga paʷmaʷnuqʷwupʷ. ɪwac ur uʷvʷaiyauqʷ tɛɪbɪʷpɪga ɪŋaʷmbɪdʒ ɪʷ. ɪwac uʷvʷaiyauqʷ pɪɪʷʳsav ɔʷʳai ɪʷnaʷxi kariʷpʷuga. ɪmuc uʷvʷaiyauqʷ gateʷɪŋ paʷkʷpɪgaiʷi.

ɪwac uʷvʷaiyauqʷ tɛɪbɪʷpʷuga. ɪwac uʷvʷaiyauqʷ uʷva wɪniʷpʷuga kaʷpɪgʷ uraʷ. ɔmbuʷmasɪn tɪɪʷaʷnʷmɪʷ, kaʷʳ oruʷ maʷipɪga. paʷʳ aur nuʷgɪwɪpɪga tɪsaʷtʷcumaʷnaʷx ɪɔɔʷvʷudʒ uraʷ uʷvʷaʷpaʷaʷnʷxɪpɪga. nɪŋgaʷkʷwpɪga uʷvʷaiyauqʷ ɔmbɪʷmasɪn tɪɪʷaʷnʷmɪʷ, maʷipʷugʷ uraʷ ɪwac nɪŋgaʷkʷwpugaikʷi ɪɔɔʷvʷudʒ ɪʷ ɪwac uʷvʷaiyauqʷ uʷvʷaʷndugapɪga. ɪwac uʷvʷaiyauqʷ ɪŋɪʷmbɪdʒ ɪʷ uʷva paʷaʷnʷxɪpɪga. ɪwac uʷvʷaiyauqʷ tɪvʷiʷxɪpugaicʷɪŋ. ɔm anʷakʷ, maʷipɪga. ɪwac uʷvʷaiyauqʷ, gateʷn anʷaŋwaʷ. ɔmbuʷmasɪn sɪɪʷrɪnʷi maʷikʷaʷn ɪŋkɪʷ. ɪwac uʷvʷaiyauqʷ, katsʷ, maʷipɪga. ɔmbuʷmasɪn tɪɪʷaʷnʷmɪʷ, maʷikʷ ɪŋgɪ ɔʷm, aʷtʷnɪŋgaʷaiyaqʷaʷn ɪŋgɪʷ. uʷvʷaʷis uʷaʷamʷ maʷipɪga naʷnauwɪtʷuʷwaʷmʷ maʷipɪga. kaʷtɛ ɪŋkɪ ɔʷm maʷiŋwaʷ. ɪwac uʷvʷaiyauqʷ ɪɔŋɔʷmbɪdʒ ɪʷ, oʷwaiʷ, maʷipɪga. nɪ gɪ maʷvandux kuʷdʒuʷnʷ paʷgaʷi, maʷipʷugʷ uʷvʷaiyauqʷ ɪwəʷe ɪɔŋɔʷmbɪdʒ ɪʷ. uʷvʷaʷikʷaʷ antaʷnaʷikʷaʷ.⁸

ɪmuc uʷvʷaiyauqʷ ɪʷaʷvanduʷɪwapɪgaɪmʷ. ɪwac uʷvʷaiyauqʷ maʷipɪga, maʷvʷaʷɪ ɪʷ wəʷuntʷ tɪɪʷaʷnʷvʷanʷtəʷ. ɪwac uʷvʷaiyauqʷ kaʷgaʷpɪga ɪʷvaʷvʷaʷx qwaʷiyanʷbatcuwaʷ waʷuʷɪpuga. ɪwac uʷvʷaiyauqʷ ɪɔŋɔʷmbɪdʒ ɪʷ tɔɔʷqʷpɪga. wəʷuʷxpugʷ uraʷ ɪvʷaʷndɪɪwəʷe ɔvaʷtʷambuʷ baʷaʷntugwaciʷɪŋ wəʷuʷxpuga. ɪwac uʷvʷaiyauqʷ ɪɔɔʷvʷudʒ ɪʷ tɪɪʷaʷnʷxɪpɪgaɪŋ. ɪwac uʷvʷaiyauqʷ ɪɔɔʷvʷudʒ ɪʷ pəgəʷavandux kwɪdʒaʷvɪɪpɪga tɪɪʷaʷnʷxɪpugaicʷɪŋ uʷvʷaiyauqʷ. uʷvʷaiyauqʷ ɪnʷiʷts saʷpuʷvʷiʷaŋʷ taʷdʒiʷpʷuŋgupɪga. ɪwac uʷvʷaiyauqʷ, maʷnɔqʷ saʷpuʷvʷiʷaŋʷ paʷɪŋŋgwɔɪyaqʷx. kadj uruʷ mamaʷndɪʷ tʷkaʷnʷoapʷaiʷ. ɪwac uʷvʷaiyauqʷ ɪauwɪkwɪpugaikʷ paʷvanduy uruʷ uʷvʷaʷkʷ paʷɪxɪpɪga. ɪmʷaʷnt uʷvʷaiyauqʷ kaʷbaʷqʷpɪya miʷpuwuts yuuʷɸi. ɪwac uʷvʷaiyauqʷ gwɪiʷpugaikʷ tɪʷdʷkʷpɪgaikʷi. ɔʷtɛaʷatɛɪvɛtɛ anaʷmbaʷapɪga, mamaʷndɪʷtɛaʷɪ tɪʷdʷqʷ, maʷiʷpɪga kanʷaitumbanti. ɪwac uʷvʷaiyauqʷ cɪɪʷaʷpɪga. ɪwac uʷvʷaiyauqʷ ɪwəʷatɛuʷwaʷxɪpɪga. maʷidʷɪnʷgwaʷi aʷikʷx.⁹ gadʒ uruʷ mamaʷndɪʷ tʷkaʷnʷoapʷaiʷ. uʷvʷaʷnduywəʷeɪŋʷ

the (Porcupine) spoke again, asked him again. "Now we have come to be near the shore," said that one then. And then he came out on to land. "Now, then, get out!" "No!" said then the (Porcupine), "further off yonder." So he got some distance further. "Go ahead, now!" said (the buffalo). And then that one hit his heart with his tail, whereupon he scurried off, startled. Then he fell down over there. And then the buffaloes came up to him at that place and gored him there with their horns, and they ripped him open all over. He, then, came out, the Porcupine. He had been sitting inside of his hip bone, so they did not kill him.

And so he came out, and there he was standing and singing. "With what, pray, shall I be butchering?" said he as he sang. The water was flowing a little distance along from there, and Coyote was walking about there. He heard then, "With what, pray, shall I be butchering?" as (Porcupine) spoke; Coyote heard it. And then he went right up to there. There was Porcupine walking about. And then he asked him, "What did you say?" said he. And then (Porcupine said), "I did not say anything. 'With what, pray, shall I be scraping off willow-bark?' that, indeed, is what I said." And then, "No!" said (Coyote). " 'With what, pray, shall I be butchering?' that, indeed, is what you said. Indeed I heard it plainly." There they were saying the same thing over and over again, they kept answering each other. "You did not indeed say so." And then Porcupine said, "Yes." But then that Porcupine said, "I did kill a buffalo right there." "Yes, my friend!" (said Coyote).

Then they went up to the (buffalo). And then (Coyote) said, "The one that jumps over him shall butcher him." So he ran and jumped over him, to the other side of him. Then Porcupine ran but jumped only as far as here, right on his rib he jumped. So then Coyote butchered the (buffalo). Deinde Canis secundum flumen defaecavit, and then he butchered the (buffalo) again. And then, so doing, he took out all of his paunch. And then he (said to Porcupine), "Go and wash out all of his paunch. Do not eat anything of it." So he carried it off to the water and washed it there. Out of it, then, a bit of fat broke off. Then he took it and began to eat it, when somebody a slight distance away was heard talking.⁵ "He is beginning to eat from it," exclaimed he who was not present. And then (Porcupine) was scared, while that (Coyote) went right up to him. "That is not what I said. You are not to eat any of that." Going right there, he knocked him dead with a stick. And then he

*wi'ti'ra'v'ip'igai'uj'. ywac u'v'waiyauq' :a'ŋa'mb'idi'j' qwa'i'i' p'iga'p'i-
gai'i'ŋ' n'a'wa'ik-u' p'iga'p'igai'm'. y'o'ɣo'v'udj' u' pa'ik'wa'ip'iga.

ywac u'v'waiyauq' :a'ŋa'mb'idi'j' u' so'ɣa'p'it'sp'iga. yiv'ump' na'na-
ɣun', ma'ip'iga. yiv'ump' nana'k'wp'iga. t'qu'av ur uma'ndux
yiv'w'mb uru' d'jadja'u'wmap'iga ma-nu'q-u. uric u'v'waiyauq'
yiv'w'mb ur nana'k'wp'iga. uris'u'v'waiyauq' ma'va t'i yiv'w'mbum
m'k'aip'iga t'qo'av u'r. y'ɣa'a'mb'idi'j' uma ga'ri'p'iga yiv'w'mbum
ma'nun' t'qo'av u'r. ywac u'v'waiyauq' y'o'ɣo'v'udj' u' p'd'j'igwa'-
p'iga ka-ni'av uru'. pise'renta'puga u'v'waiyauq', ku'dju'na'n ŋk'i'
pa'xga'i', ma'ip'ig u'v'waiyauq'. :a'ŋa'mb'idi'ja'n ŋgi' pa'xga'is.
n'i' p'iga'i'm'. o'wai, ma'ik'ap'iga d'wa't'ciwa'i'. ma'nun' u'v'wai-
yauq' u'v'a'ndux un'u'p'iga. u'va' wa'ik'wp'iga. ka ya'nup'iga.
umuc u'v'waiyauq' waxga'ik'ep'iga. p'ina'sa'ɣ'zts pun't'k'aip'iga.
ywac u'v'waiyauq' :a'ŋa'mb'idi'j' u', t'na'ŋkwtiasa'ɣ'on' pun't'k'aigup',
ma'ip'iga.in' :a'ŋa'mb'idi'j' u'ŋ'. ywac u'v'waiyauq' pun't'k'aip'iga.
o'+', ma'ip'iga tin'a'p'iga. um'u'e u'v'waiyauq' pumbu'n'xkaip'iga.
y'ɣa'a'mb'idi'j' ma'va t'i ga'ri'p'iga yiv'w'mbum, t'qu'avm'ais. ywac
u'v'waiyauq' y'o'ɣo'v'udj' u', ma-ma'nti pana'ŋkw w'na'i' tce'xqa'i-
te'w'am' ma-mu'ru'xwa. o'wai, ma'ip'iga :a'ŋa'mb'idi'j' u'. m'in'
guc ma-nu'n'ak' mama'ntca'ŋk'kaiv'an'. manaiars m'in' q'i'maya
waua'tcuvan'¹⁰ m'i'. i'v'w'iy o'phi mama'ntca'ŋqaya'q', y'o'ɣo'v'udj'
u' ma'ip'iga. kura't'ci'isamp'u pa-na'ŋkw. ywac u'v'waiyauq'
w'na'ipugaik' pa-na'ŋkw. pa'ma'n'c'q'wom' q'w'ɣi'p'iga kura'v ur.
ywac u'v'waiyauq' p'ina'ŋq'wtimwa ma'ik'endiam q'w'w'w'ip'igai'¹¹
gai'i'¹². ywac u'v'waiyauq' q'idja'vi'a ma'ɣa'p'igai'i'. ywac u'v'wai-
yauq' p'ono'a'p'iga sa'pu'i'ŋ' u'r p'o'd'o'na'p'iga. kwidja'van'en'.
u'wai, ma'ip'ig ywac y'ɣa'a'mb'idi'j' u'. ywac o'pa' pa'xgw'i'p'iga
a'ip'adj' u'. i'v'endug a'w'. ka'te' ma'n'ŋkwbat'cux. tidja'an' ara'
q'wa'na'r gwidja'p'i. kwidja'o'iv'an', ma'ip'iga. ywac ur u'v'wai-
yauq' y'ɣa'a'mb'idi'j' u' nana'i'p'iga. u'v'waiyauq' qwa'e ta-ni'n-
te'k'ŋq'pugaik'i. u'v'waiyauq' ur qwa'e qna'p'au' w'i'v'idju'gwa-
p'iga i'p'uru'q'puga.

u'rusambak' pise'renten'an'.

2. COYOTE DEPRIVES HIMSELF OF HIS EYES.

ywac u'v'waiyauq' y'o'ɣo'v'udj' u'. u'va pa'ɣa'n'sp'iga. amba'te'-
pim'map'iga n'ŋga'q'aik'u'. ywac u'v'waiyauq' um'o'v'at'cuxpuga.
umuc u'v'waiyauq' widj'it'wit'e'u' pu't'av uru' d'jadja'u'wnam'mi-
ap'ugaik' qana'vumandux. umuc u'v'waiyauq' tsan'nts'g'ika.unum-
pugaik' qana'uv uru'. uruc u'v'waiyauq' pu't'm ur u'v'a'q'dugwac

took up the Porcupine as meat and put them together (, porcupine and buffalo). Coyote returned home.

Then Porcupine came to life again. "Red pine, start growing right up!" said he, and the red pine grew up. All the meat he threw on to the red pine, and the pine grew up. Then that meat got to be up there on the pine. Porcupine was sitting on the pine tree (with) all the meat. Now Coyote arrived at his own house. Then he told (his folks); "I have really killed a buffalo," said he then. "I have really killed a porcupine too. I have put them away." "Yes!" said they, (wife) and children. So they all repaired to that place, and then they hunted for (the game). The youngest one was looking. Then Porcupine, "Would that he might look upward this way!" thought Porcupine. So he looked. "Oh!" said he and told (them). Then they all looked. Porcupine was sitting up there on the red pine with the meat. And then Coyote (said), "Throw some of that down to your younger brothers." "Yes," said Porcupine. "You all will be ready to catch it, but that one, (the youngest,) you will put off apart further away. Now, then, get ready to catch it!" Coyote said. "Even if but a bit of the neck (throw) down!" And then he threw it down, and the neck killed everyone of them.

And then he got the youngest and gave him the paunch-blood⁶ to eat. He, then, became filled up in his abdomen, he swelled up. "Defaecaturus sum," (inquit). "Yes," said the Porcupine. That boy kept going further and further along the (limb). "Right here?" "No," (said Porcupine), "a little further ahead. Male olens est excrementum." "Defaecaturus sum," inquit. And then Porcupine was angry, and he shook the (limb) with his foot. So that one, then, fell down and burst to pieces.

It is the end of my tale.

2. COYOTE DEPRIVES HIMSELF OF HIS EYES.⁷

Now Coyote was going about there. Many were moving about noisily and he heard. And then he went to them. Those little birds⁸ were throwing their own eyes while in motion on to a willow. And then they would shake the willow and those eyes of theirs would leap back in again. Now they were eating camass, big camass, as

ta-vi'navite'qunumpuga. umuc u'v'aiyauq' ya-mba'i' avat'ya-mba'i' t'qa'q'a.unumpuga. umuc u'v'aiyauq', ta-w'unt'va tc'xqa'i'-djwun', ma'ip'iga. umuc u'v'aiyauq' pöru'q'puga. umuc u'v'aiyauq' pu't'av uru' qana'uvumandux djadja'u'wmaq'puga. qwac yo'yo'v'udj q' um'u'a'unt'p'iga. qana'v uru' tsan'ntcigika.unumpugaik'. uruc u'v'aiyauq' uv'a'u'x'dugwac ta-vi'navite'qunumpuga. umuc u'v'aiyauq' yambai' t'qa'q'a.unumpuga.

qwac u'v'aiyauq' yo'yo'v'udj q' pu't'av uru' na-mu'ra'v'unumpuga. umuc u'v'aiyauq', qate'a' u'e a'iywa', ma'ik'x'puga. umuc u'v'aiyauq' sundu'naik'x'pugai'ih'. umuc u'v'aiyauq' pu't'av uru' djadja'wmaq'puga. umuc u'v'aiyauq' qana'v uru' tsan'ntcigik'x'piga. yo'yo'v'udj q'a'i' pu't'ih' u'r qate'wu't'p'iga¹¹ um'ac ma'vum uru' pa'dja'aq'puga. uv'a'q' qac tsan'ntcigicup'uga. umuc puru'qu'v'piga¹³ su'mbaiq'wpugai'ih' ugwa'ndugwac. qwac u'v'aiyauq' uv'ac pa'ya'n'x'piga. qwac u'v'aiyauq' o'p'puga qate uru' pu't'ei'. wa'mamat'te u'va'm' pa'ya'n'x'piga. umuc u'v'aiyauq' punt'k'aip'ugai'am o'p'ango'ih'. mi' aiupidj an'k'an'waya, ma'ip'igai'm umu'e u'v'aiyauq'. umuc u'v'aiyauq' qwa'vateux-pugai'ih' qwa'vam' p'djgwap'ugai'ih'. qwac u'v'aiyauq' pa-v'djvum' pu't'x'wqa'munp'iga um'a'e uru' punt'k'aik'u wa'ma-mat'dju um'f'.

umuc u'v'aiyauq' nana'm'a'v o'p'a' pa'ya'ip'iga. umuc u'v'aiyauq' wa'mamat'teu' u'm', qwo'nzm' qu'dju'm', ma'ip'igai'ih'. o'wai', ma'ip'iga yo'yo'v'udj q'. i'väs: qari'm'. qwac u'v'aiyauq' umu'v'ateuwaq'x'puga¹⁴ qu'djum um'f' umuc u'v'aiyauq' mundö'n'x'puga. qwac u'v'aiyauq' qo'k wigup'uga toa'wa'yaq'antimband uru' i'et'iasamp'u qo'q'wigup'uga. qu'dju'm' qwand u'vandux kwi'ba'mbdji'ap'iga. wa'mamat'teu' q'm. o'va'am' punt'k'a'rip'ugai'am'. u'vaw¹⁵ uru' wa'x'ga'ip'igaik'. i'o'p'anq'wainumpuga ugwi'nasuv uru' u'riat'is qwu'q'wainumpuga. umuc u'v'aiyauq' qwa'vateuxpugai'ih'. a'ya'n'k' an'k'x' im'ü nu'wai' o'am i'o'p'anq'w'ai'm'. qate' nava'c'in an'k'x' ana'p'ain o'vai', qate' ya'n' qwai', ma'igäin. umuc u'v'aiyauq' qwa'vateux pa'ya'ip'iga qu'djun q'a'i' pa'x'ga'q'ain'ih' qwa'i'. qwa'v qwa'ik'wpiga.

qu'c'c'zm'ava'yanint'puga. qwac u'v'aiyauq' u'va qari'p'uga ava'yarip'uga. umuc u'v'aiyauq' wa'm-at'djuw q'm' ti'ye'n'x'piga'am'. umuc u'v'aiyauq' qan'ntc'pugai'm'. qwac u'v'aiyauq' qari'p'uga. qima'n'tugwaq' y'i'f'yarip'ugaik'x' qa'rig uru' qanint'q'w'ai'nam uru' y'i'arit'upuga. a'ya'n'x'gain'm ara' qan'ntc'q'ainan'm' i'ntc'. nava'c'in ara' an'k'ain' ta-w'vateux

they moved on. And then, "Let us be together as brothers," said he, so they started off (with him). And then they threw their eyes on to a willow and that Coyote did so along with them. They all shook the willow as they moved on and then those (eyes) leaped back in again. And they would eat camass as they moved on.

Now that Coyote was always the first to throw his eyes, so they said, "Indeed he is not good." Then they wished bad to him.⁹ And then they threw their eyes and shook the willow. Coyote's eyes did not fall back, right there on the tree they remained stuck. There he shook it, but in vain. They went on ahead and left him behind in the same place. Right there he walked about, and then he went off yonder, deprived of his eyes. Two girls were walking about there and they saw him as he went off in yonder direction. "What young man is it that is going along?" said they then. And then they went to him and arrived where he was. And then he covered his eyes with a weasel hide when the two girls saw him.

Then they went all together in that direction. And the two girls said to him, "There are buffaloes over there." "Yes," said Coyote; "do you two remain right there." And then he went up to the buffaloes, and they started to run. He kept shooting to where they were making a stamping noise, he kept shooting without particular aim. One of the buffaloes fell down right there. The two girls were sitting there and looking. He hunted around for his arrows; he always went past them, it was only by his smell that he would pick one up as he wandered about. And then they went up to him. "Why is it that you always go past your arrows?" "No! I do so merely for fun, to see how many have gone—with that in mind." And then the two of them went to that buffalo which he had killed. They all arrived where he was.

Right there they put up a brush lodge,¹⁰ and then he stayed there, sat in the shade. Then the two girls started in butchering. And then they built a wickiup, and he sat (there). He made the doorway facing in another direction than where he was sitting, he made several entrances to the wickiup that they had built. "What is it that you have done done with this wickiup that we have made?" "It is merely for fun that I have done so, thinking that if enemies suddenly

qūma'ndj'uwa qn'tuŋqu ma'p'a" djiv'xguguvα', ma'igāin't. ymuc u'v'v'aiyauq' pu'dju'tcugwap-ugai'am wa'mamat'dju' um' ma'ciic-qw'ai'. qa'tc' pu't'et' ara'q'a', ma'ip'igai'm u'v'v'aiyauq'.

ymuc u'v'v'aiyauq' sōndō'naip'igai'am'. i'xpu'igup'ca'γw'ɔn't, ma'ip'igain't'ɔm'. ywac u'v'v'aiyauq' A'xpu'iva-q'Upigain't. ywα'-vandux ca'avip'iga cu'q'unan't. cu'q'pa'andugwɔn't ta'wa'tcavi-p'iga. ywac u'v'v'aiyauq' A'xpu'iq'puga. ywac u'v'v'aiyauq' pu't'av uru' ywacqw'a'i' pu't'xuga'mmip'iga. ymuc u'v'v'aiyauq' pu't'xu-qa'mip-u'β' an' uru' m'tux m't'p'iga pun't'n'pugaik'a'm' pu't'η ur qa'tc' ya'nupuga'. uruc u'v'v'aiyauq' pu't'η ur qate yā'nupuga' mo'p'uw'iaip'iga pu't'vā'w'nt'η'. ymuc u'v'v'aiyauq' qu'dju'n qwa'i' tō'vai'β'an' qw'w'w'pugaik'a'm'. u'va'na'ηa'm' ta'wa'tc'ip'iga qu'djun ywa'i' tō'vā'vā'ān'. ymuc u'v'v'aiyauq' ō'ri'c'aip'it' qw'w'w'pugaic'ɔm'. u'va'nan'am' t'cā'ān'x'tip'uga. ymuc u'v'v'aiyauq' to'γo'q'q'w'a'p'ugai'm' sūmba'iq'pugai'am' ywαc uvā'ic A'xpu'ip'iga. ywac u'v'v'aiyauq' ta'pu'n'xp'iga. ta'si'avumbandux t'sā'avip'iga y'muv'atcu'γ ampa'γa'a'ip'iga wa'mamatcu ym'w'q' qA'ga'rqaik'u. ywac u'v'v'aiyauq' ta'pu'n'tc uru' p'ngā'.unik'x, ma'ip'iga. tō'dj'n'p'a'γangi. ywai u'v'v'aiyauq' namba'wauφ qari'ri tan'tnc'ip'igai'η'. ywac u'v'v'aiyauq' ta'pu'n'xka'η ō'ri'caip-u'va'n t'sā'avip'iga. qu'dju'n' tō'vāvumpā'an' ta'wa'tc'avip'iga. ywac u'v'v'aiyauq' ta'pu'n'p'iga. ymuc u'v'v'aiyauq' ta'bu'n'xka'zru' wa'mamat'dju' u'm' gatei'm' yā'n'puga'. ywac u'v'v'aiyauq' o'p'z'puga¹⁵ ugwi'n'anaq'w'ap'a'γain'kup'igai'm'. u'vandugw u'v'v'aiyauq' ugwi'maip'igai'x nā'wai'am uru'. ywac u'v'v'aiyauq' u'p'a'au'puga ugwi'n'antnagwaip'igai'm'. ymuc u'v'v'aiyauq' wa'mamat'cu'w u'm' pimi'vunk'āi'p'igai'm'. ma'ip'igai'ɔm'. nā'wāvandugwam uru' ma'w'ic'p'iga. wA'dj'x'pugai'm' tiv'w'dju wA'dju'pugai'm'. ymuc u'v'v'aiyauq' wA'dju'η'xqwa'm uru' si'ugwandi' tōnto'ava'γat'x'p'iga. m't'ugwa'm m't'x'puga si'ugw'and uru' tirā'v'tc tiv'w'i'gan'pō'.¹⁶ ywac u'v'v'aiyauq' ini't'ugwa'm uru' m't'uŋq' i'm'gunt' qA'xga'xpuga tiv'w'i'gan'pau' ymuc u'v'v'aiyauq' wa'mamat'cu'w u'm u'va'ndiam' tiva' pun't'k'aip'iga. ywac u'v'v'aiyauq' yo'γo'v'w'idj u' qan'n'ga'va' qari'p'iga. ymuc pun't'k'aip'igai'ɔm' k'ic'ηxpigai'ɔm',¹⁷ na'n'ucufi to'wai' tu'rqayari', ma'ip'igai'm ymu'c wa'mamat'cu'w u'm'. naya'tc'w ara' w'it'sin' qwō'ō'p'it' to'wa', ma'ip'ig u'v'v'aiyauq' ywa'c.

u'rcambaq' pise'nenan'an'.

come upon us, we might hurry out through those (openings)." And then the two girls understood that there was something wrong with him. "He must be without eyes," said they then.

And then they fooled him. "Would that he might go to sleep!" thought they. And then he began to feel sleepy. He put his head on the lap of one of them, on to the other he had his foot extended as he lay down. And he had his eyes covered. Then they took off the bandage that covered his eyes and looked at them. His eyes were not there. Those eyes of his were not there, but there were many fly-eggs in his eye-spaces. And then they took the buffalo's hind-quarter, and they placed his feet on the buffalo's hind-quarter. And then they also took a rotten log and caused his head to lie on it. Then the two of them ran away and left him there. He was sleeping there yet. And then he woke up. He was lying with his head on ants, and he said, speaking to them, for the two girls had run off, "Being awake, go ahead and do it!" said he then. "My head itches." And then her who was sitting at his foot he shook with his foot. But, when he awoke, he lay with his head on a rotten log and with his feet extended on a buffalo's hind-quarter. And so he awoke and, when he had awakened, the two girls were not there.

Then he started off in that direction, he walked about to get scent of their tracks. There, then, he found their tracks by smelling. And then he started off on it, went off to track them by their scent. Now those two girls looked back and caught sight of him. He came upon their tracks, came near to them, and almost caught up with them. And then they, when he was (nearly) up to them, caused (their) jingles to make a rattling noise. They turned to a side, having thrown the jingles down a steep cliff. But he, when they had turned to a side, ran straight ahead down the cliff. Then the two girls looked down there. Now that Coyote was sitting at the base of the declivity. They looked at him and laughed at him. "He is sitting and eating his own marrow," said those two girls. "It is marrow of mountain sheep which I have killed long ago," said he then.

That is the end of my tale.

3. WILDCAT AND COYOTE DISFIGURE EACH OTHER.

pu'cu'ntugwate u''va tava'avip'iga. yo'yo'v'idj u'' o'p'puga. q'wac u''v'waiyauq' pu'cu'nt'gwadj u'' tava''puip'iga. q'wac a't'im-punt'puga pu'cu'nt'gwadj u''. q'wac pun'wunip'ugai'η'. a'ya'n'-vane'nan', ma'ip'igain'. qu'va'i'an maiyauq'wpuga tumba'i'an tce'pa'yanap'uga pu't'a un'p'ugaic ava't'ea'η' pu'tc'puga. mō'ō'ən' ma'igwidjap'ugaic qu'ci'an' ma'iaq'upugaic. manō'q'udu'waic'η' ma'igwite'puga. q'wac uva'e avip'iga tumbū'tc'ivā'n'. q'wac un'gaic'η' pa'x'q'wō'ōp'iga. q'wac yo'yo'v'idj u'' o'p'puga u''vai u''v'waiyauq' ō'pu'iva-q'pugain'. o'vac ta-va''ō'pūq'upuga tūm-bū'tcivā'n'.

q'wac u''v'waiyauq' pu'cu'nt'gwadj u'' ta-vu'n'puga. a'ya'n'x'-q'wō'ōik'ε'n, a'ip'igain'. pun't'k'aip'iga q'wa'ci'vant'ia'v uru' gatei ya'nupuga'. q'wac u''v'waiyauq' g'wiri'k'ip'iga. g'wiri'k'ε's uru' qu'va'ia'v uru' ma'wa'yan'x'p'iga. a'ya'n'x'-q'wō'ōik'ε'n, a'ip'igain'. q'wac u''v'waiyauq' ava'i'auφ' pun't'k'aip'iga. q'wac u''v'waiyauq' q'ima'n' pun't'ap'iga. a'ya'p'au'x'g'wai'η', ma'ip'igain'. q'wac u''v'waiyauq' o'p'p'an' nandi'n'apugai'η'. q'wac u''v'waiyauq' o'v avip'iga yo'yo'v'idj u'' ma'ip'igai'η' pu'cu'ntugwate u''. pu'cu'ntu-gwate u'' q'wa'φa'wunip'iga suma'iwunip'iga q'wa'vateuxpuga tca'x'tu'-q'w'anpugai'η' pa'a't'ox q'wa'ci'an' un'p'ugaic tca'x'tu'-q'w'anpugaik'x tumba'i'an tca'pa'q'anap'ugaic. pu't'η' un'p'ugaic gwandu'p'w'it't-pugaik'x. pi'djo'q'wō'aiya'η' tc'xa'vnap'igaic. pa'x'q'wō'ōip'uga un'm'ma'x'gute'η'.

yo'yo'v'idj u'' uva'e avip'iga pa'x'q'wō'ōik'a' uru'. q'wac u''v'waiyauq' ta-vu'n'p'iga. a'ya'n'x'-q'wō'ōik'ε'n, a'ip'igain'. muv'w'et'auv'w' i'p'unm'puga. q'wa'ci'vandeauφ' pun't'k'aip'igaic q'wa'ci'η' pa'a't'ō-γōp'uga q'wa'ci'yauv'w' i'p'ia'γ'ōn'ip'uga. q'wac u''v'waiyauq' pa'x'q'wō'ōip'uga pa'vandux na'vun'k'aip'iga pa'vou'. q'wac u''v'waiyauq' pa'a't'ōγōndi mōvū't'ōngai'p'iga. o'wai' tōγō'isamp ō'pa'q'aitciva'ont i'v'n'ngup'samb ura''a'. tōγō'n'y'numasamp', ma'ip'igain' u''v'waiyauq'.

4. OWL'S WIDOW GOES IN QUEST OF CHICKEN-HAWK.

mōp'its qant'yaip'iga¹⁸ su'q'us tow'x'tc'gäip'iga. ta-v'w'iaaim-purunumpuga. q'wac u''v'waiyauq' p'wa'η' u'' ta-v'w'iaaim'kwik'äid' u'. q'wac u''v'waiyauq' ta-v'w'ō'ōv'w' uru' ta'ci'tc'p'iga. ur'ε' ta'tō'n'y'x'ti-a'η' n'v'w'a'ratōn'tia'η' ura'p'iga cu'q'upandis. q'wac u''v'waiyauq'

3. WILDCAT AND COYOTE DISFIGURE EACH OTHER.¹²

Wildcat was lying there in the daytime. Coyote went along in that direction. Now then Wildcat was asleep in the daytime. The Wildcat looked very beautiful, and that one stood looking at him. "What shall I do to him?" thought he. He pressed his face back with his hands, he ripped his mouth wide open, and he did so likewise to his eyes, he made his eyes look big. His hands he pressed back so as to make them short, and his tail also he shortened by pressing back. Everything that there was on him he shortened up by pressing back. In that same place he was lying on the rock. When he had treated him in that manner he went off. That Coyote went along in yonder direction from there, and then he began to feel sleepy. Right there in the daytime he fell asleep on the rock.

And then the Wildcat awoke. "What is it that has happened to me?" thought he. He looked to where his tail was wont to be at his side, but it was not there. And then he arose. When he had got up, he felt all over his face with his hands. "What is it that has happened to me?" thought he. And then he looked at his shadow and he appeared different. "In what direction did he go?" thought he. And then he tracked him along there. Now there Coyote was lying and Wildcat found him. Wildcat stood near him, stood thinking of what to do. He went up to him, stretched him out long, and did so likewise to his tail, pulled it out. His mouth he ripped open wide and his eyes he treated similarly, made them long and narrow. His waist above the hips he also narrowed. He went away when he had finished with him.

Coyote was lying in that same place after he had gone away, and then he woke up. "What is it that has happened to me?" thought he. He kept looking at his nose, he also looked then at his tail. His tail was long and he kept dragging his tail after him. And then he went off to a creek and looked at himself in the water. Sure enough he was long-nosed. "Yes, it is all right when I might want to be drinking down in a rock hole. Everything is all right," thought he then.

4. OWL'S WIDOW GOES IN QUEST OF CHICKEN HAWK.¹³

Owl dwelt (there) and had one boy. He used to go out hunting for brush-rabbits. One time his wife, after he had gone out to hunt for brush-rabbits, cracked off the leg bone of a brush-rabbit. There was that one place where he was accustomed to stamp his feet,

where he was accustomed to stamp his feet to remove the snow. And there at the place of stamping his feet she stuck around the (bones). And then he came home and he made a noise of stamping, while she heard it; very plainly a noise was heard of something piercing into his feet. She heard it as she was sitting down. And then he entered and sat down; when he had finished with hunting for brush-rabbits he sat down, having come home in his house. "My feet are cold," said he, "please look at them," (said he) to his wife. And then she looked at the bones that had been splintered off right into his feet. And then she pressed them back into his feet. She was through with it. And then he sat a little longer. He commenced to suffer after remaining seated a little while longer, and he kept on suffering. And then he spoke, "You indeed shall proceed to Chicken Hawk. He is the one that kills every kind of animal, being a good hunter. To him you will go and you will take this boy of mine to him, his paternal uncle." He finished talking. When he had finished speaking, he died.

And then the two of them went off in yonder direction, she carrying with her her boy. They went along yonder. There Skunk was dwelling, and his mother was sitting outside at an outdoor camp fire. The young woman heard him as Skunk sang; he was sitting and sewing his skunk-robe.

"Our river-rock robe is flapping,¹⁴
Our river-rock robe is flapping,"

said he. "Hurry up and go along, hurry up and take him¹⁵ with you," (said the old woman). Now the young woman, when she had arrived, began to tell her her story. "That one indeed, his father, has died," said she, as she told her tale to Skunk's mother. "You two hurry and go along," (said the old woman), and then the young woman went off, carrying her boy along with her. The old woman then began to cry when they had gone off. And then the old woman sat right down in the place where the other had been sitting. Now, while he was singing, (Skunk) heard how his mother was crying. "Why do you do that, my mother? You have never acted like that." "For no particular reason I act like that, crying out of lonesomeness, thinking of old times." "No, indeed you have never done that sort of thing. Somebody must have passed by and been with you," (said Skunk). And then Skunk hunted around by smelling. He kept sniffing at where his mother had been sitting. And then he took his mother away from (her seat). When he had taken her

pön; u' tiv'w'iŋ'pīgai'ŋ'. u'wac u'v'waiyauq' tiv'w'i'angu' uru', ömbu' aik' tiv'w'i'anga u'wa'ŋya' pav'te'm u'ŋ' x'a'ik-wipuga mo'p'ute u', ma'ik'a ɔc²⁵ p'w'a'ŋaip'ŋ' u'ŋ'. u'vaiyauq'um u'mu'c u'nt'w'ei' ma'ik'a'm u'c. u'wai'. öm u'wai a'ŋa'n'ŋe' n'i'nai' qa'te' sindi't'ŋwa'. u'wac a'ŋa'n'ŋe' nigi'manit'u'ŋwa'ŋ' qw'i'k-wiŋe a'itciyän qwa'i'.

u'wac u'v'waiyauq' pön; u' o'p'au'pīga na'wa'i'am uru' nandi'-na'waip'igai'm'. u'muc u'v'waiyauq' u'vanduxpīgai'm' mauma'te u' u'vaiyauq' pimi'vunt'k'aip'īga i'tca'ŋatci'vatcu'wanxpīga. u'wac u'v'waiyauq' wa'dju'ŋupīgai'm'. wa'dju'ŋ'dj'm uru' yö'NA'gup'ugai'ŋ' yö'nanip'igai'ŋ'. u'wac u'v'waiyauq' pö'waiyauq' du'u'm'pīga mandja'w'nap'igai'k' tümpü'tcmanduxu. ininte' qw'a'i' an'k'u'qwa'. yä'nam' na'ŋa'te'w. u'muc u'v'waiyauq' u'va'ndi' na'ŋa'te'u'w u'va'p'īga i'tca'ŋatci'fa. u'wac u'v'waiyauq' pön'avu'mo'ŋoi'av uru' mauma'te u'wa'i' na'ŋa't'ju'pīga. u'wac u'v'waiyauq' ŋi'u'gwa' uru' u'wa'v'na'ŋac mo'ŋo'i'a uru' tsie'mbi-viaq' na'ŋa't'ju'pīga pa'x-qw'o'öp'igai'e'im' ŋi'u'djiq' uru'. i'vác uru' qari'n' u'wai', ma'ip'īga. ma'igäic o'p'au'xpīga öa'q'pīgai'm'. qo'q'wipīgai'm' ma'no'q'wo'm' qo'ŋo'ip'īga. qo'ŋo'im'MA'gute'm uru' qö'n's'pīga o'p'ac. u'va'c qari'p'īga puni'q'w'aigu' uru'. u'wac u'v'waiyauq' mu't'ŋ'ŋa'ŋa'ŋe'c wa'dju'ma'p'īga. yö'NA'guv'dji-ŋwa'p'igai'k'. u'va'q' yö'nanip'īga. u'wac u'v'waiyauq' pu'nt'k'u'pīga tsie'mbiv'i' na'ŋa't'k'aip'īga. 'o'o' 'o'o' a'ŋa'n'inaq'wai' cidju'n-togwa', ma'ip'īga. yö'nanip'igai' uru' uma'ndux mo'ŋo'i'av uru' ts'a'pa'ŋadjaq'upīga. puni'k'ugwa' uru' mauma'te u' qa'te' yä'nupīga'i' towa'tci'wai'v u'wa'i'. u'wac u'v'waiyauq' u'va'nduxpīga na'ŋa'tci'waw u'wa'i' q'w'ö'ö'k'äip'andux u'ŋ' u'r manu'q'wop'a qwa'-gw'a'fipīga. u'wac u'vanduxpīga tsöa'p'igai'k' pö'avum u'ma pa'ba'tci'aik'aip'īga u'ŋ' uru' wun'na'nam'. u'wac u'v'waiyauq' na'i'aip'īga pön; u', a'ŋa'v'm o'v'wai' ny'rigaivambi', ma'ip'ig u'v'waiyauq' pön' u'. ma'igäic u'v'waiyauq' o'p'īga. u'wa'c u'v'waiyauq' puni'k'aik'u' i't'um'ai'w'ap'igain' pön'a o'p' u'r. pīga'u'nt'w'a' tow'a'p'utem', ma'ip'ig u'v'waiyauq' wa'tse'ŋungu'k'. uric u'v'waiyauq' wa'dju'ŋupīgai'm' pön'a o'p' u'r. uric u'v'waiyauq' na'waik-wi'm' paxa'u'pīgai'm'.

u'wac u'v'waiyauq' u'na'mbidi u' u'va qan'ŋa'ip'īga.²⁶ tava'A'x-

away from there, he kept sniffing. "Right here it smells like a young woman," said he then, "but this here where you have been sitting smells old." Skunk asked her. And then, when he had asked her, (she said), "What is it that you were asking? They say that your elder brother has died, the Owl, that indeed is what his widow was saying, and then the two of them were on their way." "Yes, why is it that you did not let me know? Why is it that she has taken away from me my brother's son?"

And then the Skunk started off in yonder direction and followed them in their tracks. Now the two of them were going yonder. And then the young woman looked back. He was coming very close to them. And then he caught up with them. When he had caught up with them, he embraced her, he kept hugging her. And then she took her lice and threw them away on a rock. "Stop this that you have been doing! Over there are mountain sheep," (said she). And right there were mountain sheep, and they were not far away. So he put his skunk robe about the young woman, and then, when he had done so and after he had gone, she put that blanket of his around a wild-rose bush, and having so done, the two of them went off again. "Stay right here," said he, and so saying he started off in yonder direction. He crouched up to the (mountain sheep). He shot at them, he killed them all, and when he had finished killing them off, he came back to the same place. And she was still (apparently) sitting when he went and looked. And then, when somewhat further on his way back, he closed his eyes. Again he proceeded to hug the (bush), there he hugged it for quite a while. And then he opened his eyes to see a rose bush that had a robe thrown about it. "Oh, oh! what is the matter! Don't, you fighter with your finger nails!" While he kept hugging it, he tore to pieces the blanket that was thrown thereon. The young woman was not there, nor her boy. And then he went to his mountain sheep that he had killed, his arrows were lying scattered about in every direction. He went over there and picked them up. Lice were stuck on to his arrows, to the arrow-points. And then Skunk was angry. "Where then would they be remaining?" said Skunk then. When he had said this, *pepedit*. Then, as they were looking, *podex Viverrae* kept coming on as in a cloud of darkness. "Move along fast, my dear boy," said she then, as it was coming near. And then *podex Viverrae* caught up with them. And then it killed both of them.

Now Badger was living there. He slept in the daytime and was

puip'iga nən'cpīga tava'A²puig uru'. q^uwac u'v^waiyauq' towa'terwaw
qm'u'A, pun'waw: ive'tc' qatcān a't^unqūnc'wa'. t'vuru ura't'
nən'mbiyātēam' u' av'tc', ma'ik'ān:an'. q^umuc u'v^waiyauq'
qate' mama'ip'iga' i' pina'ŋq²wdūm' tē'q²a'itc'i'm' tīn'A²pīga. u'v^wa'n',
ma'ip'iga pina'ŋkwitcūm' u'. q^umuc u'v^waiyauq' q^ua'ik'-wipīga
mō'avav qwa'i'. q^uwac u'v^waiyauq' tiv^wi'pīga'i'm' mōmu'am' u',
maa'c' ŋqī tīn'ai', ma'ik'-pīga pina'ŋkwitūm qwa'i'. q^uwac u'v^wai-
yauq' qna'mbudj u' q^ua'q'Upīga,

i' riri'ri i' riri'ri.

tiv^wi'p-uruq' ya'q'cap'iga. YA²qu'm'kāip'a'ŋ u'va ter'ke'na-p'iga.
a'ya'n'am' ara'' qn'i'U'gwain'. pōn'tei nūm' ara'' qn'i'U'gwain'.
q^umuc pa'p'ō'tōn'na-p'igai'm'. q^ua'ya'p'iga,

i' riri'ri i' riri'ri.

q^uwac u'v^waiyauq' mē'p'igai'm' po'α'n'xqanq'pigai'm'. yo'yu'p'igai'm'.
q^umuc u'v^waiyauq' nū'rūgaip'igai'm'. nēm^wi'ŋ ŋqī qate
mē'amantia'ŋ qwū'wa'. q^ua'tcān u'Ra'ti ma'ŋwa'. manu'q'Utū'as'ŋ
tu'pwi'p'iga. q^uwac u'v^waiyauq' tōmpō'q-wītan²⁷ a'. u'ri',
ma'ip'ig qna'mbūdj u', o'wai' i' riri'ri i' riri'ri. yo'yu'p'igai'ŋ'.
iv^wi'aya', ma'ip'iga ma'igāic o'p'ac ya'q'cap'iga. q^uwac u'v^wai-
yauq' tiv^wi'p'igai'm'. q^ua'.mūmuc an'k'x qwa'vateuxq²o'aiyai'm'²⁸
qī'sa'v q^ua'i' mqa'iyā qwa'i' x'a'ik'-wipigai'q'U. q^uwac u'v^waiyauq',
o'v^wai', ma'ip'iga. iv^wi'aya qwa'vateu'wa'm uru'' sū'unt'waian
qwa'i'. q^uwac u'v^waiyauq' pa'x'qwo'ōp'igai'm'.

o'v'am' qane'ayantimba ava'n'A pitei''xwapigai'm'. nūm^wu'i' guc
an'k'x q'wvateux unt'wāyai'm' qisa'v qwa'i'. o'wai' wā'nan²⁹
ti''qan'ge'. q^uwac u'v^waiyauq' uva'ndu'wap'iga u'va pī'teq'w²p'iga.
yo'yo'v'wīdj qwa'i' ta'u'a'vūkai'p'iga. mā''so'gov'ute uva'
qari'p'iga pī'ter'ŋ u'. yo'yo'v'wīdj u' nūnga'q'Upigai'ŋ. a'ya'n-
gai'ŋ' qī'maruxwa ya''wāq'ai'ŋ'. iv'ā'n' uv' urā''ai' pī'teq'ai-
gup-um', ma'ip'ig u'vāiyauq'U nūnga'q'Utsum uru''. yo'yo'v'wīdj
ava'n'' qam'u'wa' qwō'ō'k'ai'p'iga. mamū'anti yua'q'wa' qwa'ru'w
u'vāiyauq'. u'vāiyauq' qmū'andi' yo'a'q'wpwai'ya. uva'ndu'wa'ŋ
qwa'vateux tēa-wīnavīdj'γw'ap'igai'm'. q^uwac i'p-un'k'arip'igai'm'.
q^uwac u'v^waiyauq' o'p'Ac'i'm' tu'u'm'xqwo'aip'iga. q^uwac u'v^waiyauq'
yo'yo'v'wīdj u', a'ya'n''xka'ŋ', ma'ip'iga. qate'i'am' ŋqī tu'u'm'āywa'.

dreaming while sleeping in the daytime. And then to his boys (he said), "Look way off yonder, I have not been dreaming well. Somewhere perhaps your aunt is lying down, that is what I think." But then they did not find any one, but the youngest of them, the younger brother, told about it. "Off yonder," said the youngest of them, and then they returned home to their father, and their father asked them. "That one is really telling about it," said they about the youngest of them. And then Badger started in to sing:

"ī-rīrī-rī ī-rīrī-rī."

He went straight down under the ground. There came to view her body bent sideways. "What is it that has happened to you?" (said Badger). "It is Skunk that has done so to us." They were swollen up with blood. He started in to sing:

"ī-rīrī-rī ī-rīrī-rī,"

and then he looked at them, he doctored them. Cum eis copulavit,¹⁶ and then they revived. "We indeed did not take any of his things," (said she).¹⁷ "I did not mean that sort of thing," (said Badger). Everything that was on her was gone through, (he refusing each of them). And then, "Vulvam meam?" (said) she. "Just that!" said Badger. "Yes! ī-rīrī-rī ī-rīrī-rī." Cum ea copulavit. "Good-bye," said he, and, so saying, he dived back again into his hole. And then he asked them (whom they were bound for). "We two are on our way to that one, to that Chicken Hawk we are going, since this one's father has died." Then he said, "Yes, do you two go ahead and proceed straight on your way to him." And then they went off on their way.

There the two of them arrived where many people were encamped. "We indeed are on our way to Chicken Hawk," (said she). "Yes, he lives up above yonder," (they were told). And then she went there and arrived at that place. It was Coyote whom she found to be chief. An old woman was sitting there, (the mother of Chicken Hawk). Coyote heard about her. "Why is it that she is carrying (her boy) along to another place? It is right here that the two of them should have come," said he then, having heard about them. Coyote had been killing many jack-rabbits. "Take one of them over to her then," (said he to one of his people). And then, having taken many of them over, he threw them down there where she was. She merely sat and looked at them, so he picked them up and went back

yn'q-wa'er'. ywac u'v'w'aiyauq' ymo'andi tu'u'mxqwo'ap'igaic. ywa'vatcu'wa'η' tcaw'n'p'igaic ywac ymu'v'w'atei i'p'un'k'arip'igaic. ywac u'v'w'aiyauq' du'u'mxqwo'ap'igaic'umo'p'ac. o'wai' tiri'g't-'aier'η'a'ik'a'.³⁰ ym'w'a'ac uru' p'teigwaik'-z, n'i'm'w'i'guc u'w'atcu-ywa'm uru' yni'w'ān ywai', ma'ip'igaiq' u' mō'a'yaip'iga ywa'i'. ywac u'v'w'aiyauq' mā'so'γov'udj u'. o'wai', ma'ip'iga. qatei uru' ivā' av'i'm-γwai't'. ma-v oru' tūmba'ia-m ō'pa'q'aitci'p'a' av'i-m'mti.

ywac u'v'w'aiyauq' mauma'fc u' o'p'ayxpig uvā'ndux tūmbüidj uru' qō'ō'γudjait'p'igaik'-z pō'p'igaik'-z pūmba' ur av'i'm'm' uva'ndux uva p'dijqwo'ap'iga. o'va'ηwi muri' av'i'p'iga av'i't'ava'η'. ywac u'v'w'aiyauq' o'p'ac tiv'a'i'p'iga p'teigwaite uru' i'c'uwain'ni'p'igain'. ymuc u'v'w'aiyauq' qamu'rinarim u' q'w'm'p'iga. a'ip'etc qo'q'wpa'yaip'iga qam'i'ndji' p'teigwo'aik'aiq'u'm uru'. ywac u'v'w'aiyauq' a'ip'etc u' tiv'w'tc'pinanqu qo'q'wpa'yaip'iga. cu'dji'q'uc pa'qa'q'aip'iga u'vandu'wa'η wūna'ip'iga p'te'te' u' qw'i't'p'igai'η' ywac u'v'w'aiyauq' p'terte uru' p'dji'q'up'iga na'mbund'k'aip'iga a'ip'etc ywa'i'. mauma'fc u' pūn'k'arip'igai'η'. ca'γ'a'i'p'igai'η'. ywac u'v'w'aiyauq' ti'ma'p'igai'η' ti'ma'q'aip'iga wi't'avai'te ti'ma'q'aip'iga. ywac u'v'w'aiyauq' ta'dji'p'ungap'igai'η' i'avan'NA'tim'w'i' uv'a'ηu po'ya'p'igai'm'. ywac u'v'w'aiyauq' i'ni'p'igai'm' uva'nd i'q'u'suaxqa'qarp'iga. ywac u'v'w'aiyauq' q'si'av u' ya'γ'a'q'wp'iga ym'w'andi cu'q'uc tanu'q'up'iga. ymu'andi tanu'q'ute yindji'q'up'iga qan't'vendugwaw' uru'. uva p'teigwo'ap'iga q'siav u' qan't'vaq'v'w'i' uru' yiga'up'iga. ō'pu'iq'up'iga. ywac u'v'w'aiyauq' mauma'fc u' m'i'fc' tu'γ'a'r'ūnqu uva'ndugwa'xp'iga. uva'ndu'wa'q'xte uru' ava' p'teigwo'ap'iga. ma'γ'i'n'Λ'p'igai'η'. ywac u'v'w'aiyauq' q'sav u' ki'ki'ki'ki'k', ma'ip'iga. yo'γo'v'w'idj u' tu'wan' uru' cu'p'a'r-qaip'iga qwo'a't'qaq'ūnga' yo'γo'v'w'idj ywa'i' ta'o'avū'kai'. ywac u'v'w'aiyauq' nūnga'q'up'iga. i'ni'n'fcan a'ik'a' anta'γ'an' ma'γ'i'nam-bite a'ik'a', a'ip'iga. u'γ'u'naiyauq' qw'i't'p'iga u'auq' tu'u'm'p'iga. u'vandi qo'q'gup'iga o'm'auv' uru'. i'ne'i'an a'ik'-z p'te'i pōq'a-

with them. And then Coyote said, "What was the trouble with her?" "Indeed, she did not take them," (said his messenger). "Go again and take some." So he again took some of them and went off again. Going up to her he threw them down again, but once more she just sat and looked at them. So again he picked them up and went back again. "Yes," (said Coyote), "she is still feeling lonesome." When the two of them, (she and her boy), had arrived (at Chicken Hawk's house, she said), "We, indeed, are on our way to that one, as the one that was father of this one said." And then the old woman said, "Yes, it is not here that he is accustomed to sleep, it is over there at the entrance into a big rock that he is accustomed to lie."

And then the young woman started off in yonder direction over there to the big rock. She made round holes in the rock to serve as steps. She pecked at the place where he was accustomed to lie. Proceeding there, she arrived at that place. In there the rabbit blanket was lying on his bedding. And then she went down back again, and when she got there, she felt proud. Now the hunters of jack-rabbits came back, each to his own home. A boy came along shooting the jack-rabbits after the two of them had arrived there. The boy came last of all, shooting along. He was accustomed to kill just one, and right there at his mother he threw it. She picked it up. And when he had gone home, he commenced to suck (his mother's breast). He looked cross at that (other) boy. The young woman was sitting and looking at him. (The old woman) took out the intestines from the jack-rabbit and roasted it in the ashes. It was roasted, it was roasted after a little while. And then she took it out of the ashes, she took out the (jack-rabbits) which had become numerous in there. And then she looked at them and they were steaming very much there. Now Chicken Hawk cried out and grabbed one of them in his talons, and he flew off to his house, holding in his talons the jack-rabbit that he had taken. There Chicken Hawk arrived at his house. He entered and went asleep. And then the young woman, when it had become a little dark, went to that place. Having gone off yonder, she arrived there and caught hold of him. Then Chicken Hawk cried out:

ki·ki·ki·ki·ki' k.'

Coyote and his people were gathered together during the night and smoking, Coyote being their chief. And then he heard (Chicken Hawk's cries). "Something has happened to my friend who has been caught hold of," said he. He seized his quiver and took his arrows.

vateu'wanxkw'aik-u. ma'in qwai u'v ura''və' mauma'tci a's'n-
d'ηku. ɲt'η u'vai s'ir'at'umbi' ma'igain-tandjan ɲt'ηu.

ɲmuc u'v'waiyauq' w'it'guc qamu'rina-p'igaic. yoyo'v'w'idj u'
uvə na'it'wɲnɲp'iga. ɲmuc u'v'waiyauq' qwa'φa cu'p'a-rp'iga.
ɲwac u'v'waiyauq' tɔ'dj'w'it'cawɲnɲp'iga da'u'a-v'it' u'. na'ya'm-
t-usu'wain'p'iga. ɲwac u'v'waiyauq' piná'vidj:q'wap'iga. ma'nun'-
nun qwai uv ara''v'w' mauma'tci 'a's'nd'ηku, ma'ip'igai'η' q'sáv
qwa'i'. ɲwac u'v'waiyauq' na'i'eip'iga. ɲwac u'v'waiyauq' timpu'-
ruauφ'w ma'w'q'wp'iga. uric qwi'pa'p'a'yaip'iga tiv't'p'it' w'it'αyut'-
pa'yaip'iga. yoyo'v'w'idj u' u'vandi ora''w'ap'iga, a'ya'n-mdja'
na'i'eik-wa' anta'n'. u'vandi ora''w'ap'iga qwi'pa'p'a'yaip'igug uru'
i'ix'w'it'qap'it'ap'igai'η' paxa'q'p'igai'η'. ɲna'mb'dj u' u'vandi
ora''w'ap'iga. uric u'v'waiyauq' ya'q'oaq'a 'uru' i'ix'w'it'c'it'u-
gɲnɲp'igai'η' óa'iaɲ uru'. o-r ara''ai' qa'ivayugwɲdj i'tnte.
av'w'ic. u'r'usambaq' p'ic'e'ɲan'an'.

5. THE RELEASING OF THE CORRALED BUFFALO.

A'da'q'unte u'va qan't'yaip'iga³² tuwa'tcuw'aiφ. qu'dju'ηganiv'i
qan't'yaip'iga³² qu'dju'ma t'wa'q'ariga. yoyo'v'w'udj u'va gant'-
yaip'igaic³² ava'n'na'gai yoyo'v'w'udj: qwa'i' ti'it't'w'gɲp'iga. ɲmuc
u'v'waiyauq' n'və'n'arəfip'iga da'q'unte³³ qwai' towa'tciwəza'i.
yoyo'v'w'udj qai' p'it'auwəvandi' ta-v'it'p'iaia'ya yoo'v'w'm' ɲwac
qwi'p'igaik'. yoo'v ura'p'iga p'ma' u'r ta-v'it'k'aip'. awic ɲn't'k'-
p'iga n'və'n'arəfip'igap'iga. yoyo'v'w'udj u' m't'ariga-p'iga. ɲwac
u'v'waiyauq' yoyo'v'w'udj u' amba'x'p'iga. pav'dj:ɲ qwa'i' qwa'va-
tcu'w amba'x'p'iga. ɲm'u'i'guc m't'au'xg'anəm' uru' i'vāc pa'ya'n'-
n'vān't' sar'djuwate'yei'³⁴ qan't'p'uv indji'. ɲmuc uru' da'q'wun-
du'wateu u'ma qwi'gu'iv'and'i'm i'm'w'i'i'. ɲmuc u'v'waiyauq'
m't'au'xp'iga uv ura wa'ik-wip'iga. ɲmuc u'v'waiyauq' qan't'p'u-
ɲwandig uru' ɲn't'p'igai'η' sar'djuwate' ma'maip'iga qan't'p'u'ɲwandug
uru'. qu'gw'it'q'p'igai'η' qan't'vāndu'waw' uru'. mama'x'p'igai'η'
ɲmu'c sar'djuwate qwa'i'. uric u'v'waiyauq' tava'ia'q'wə'p'iga.
ɲwac uv ɲn't'k'aip'iga sar'djuwate u'.

uric u'v'waiyauq' du'wa'r'ump'iga. qan't'vəwɲnt uru' sip'a'n'-
nmdji tūmbūi'tci ɲn't'ux qwi'it'p'iaia'ya. sɔjn u'vaiyauq' ɲm'ud'and

At yonder place he kept shooting with his arrows. (The old woman said,) "It is this one's mother who has gone over to his place." "That, then, is no way to talk when a young woman likes you. I have acted thus thinking that someone has scared him there," said Coyote.

In the morning they went rabbit-hunting again. Coyote stood there at a fire that he had built. And then they all gathered together where he was. He, their chief, stood with his head bandaged. He looked sick with jealousy. And then (Chicken Hawk) was the last to come. "That is not the way to do when a girl likes you," said (Coyote) to Chicken Hawk. And then he got angry and dropped his club on the ground. It bounded along, it cut into the ground as it bounded along. Coyote was scratching away at a hole in the ground. "What did you get angry for, my friend?" (said he). He was digging away there when it came bounding along and just cut him in two, it killed him. Badger was scratching away at a hole in the ground over there, but that (club) slid off of his back just as he was getting into his hole. It is on account of that that there are these mountain peaks.

It is finished. That is all there is of my tale.

5. THE RELEASING OF THE CORRALED BUFFALO.¹⁸

Crow was living there together with his boys. He dwelt in a buffalo-hide tipi and was keeping buffaloes shut in. Coyote was also living at that place together with many others, and they were starving with Coyote. Now they were having a snow-ball contest together with Crow's boys. One of Coyote's people having been hit with a round lump of fat, he took it up; it turned out to be a round lump of fat with which he had been hit. They were finished with what they were doing, they had been having a snow-ball fight. Coyote spoke of moving away with his people, and then Coyote talked, he talked to Weasel, "You indeed, when we start in to move away, will keep walking around at this same place, after having turned into a little pup at this abandoned camp. It is those Crow boys who will take you up." And then they started to move away, and yonder then they camped. And then the (Crow people) proceeded to the abandoned camp. They found a little pup at the abandoned camp. They took him to their own house and they fed that little pup. And then the sun began to go down, and that little pup remained there.

Now it began to be dark. Having taken off a flat rock which was inside the house, one of them then took from down in there some

una-x-ti' qwi't-p'iga qu'dju'n' tu^xqu'ai'. pa'dja'uwuvəwənti
 fuu'mxpiga qu'dju'nt'quavi'. t'qa'q'aumpugaik-x. umuc u'-v'aiyauq'
 tiqa'q'pigaik-x tu'ya'n uru'. sar'djuwate u' pun't'k'arip'igai'm'
 sar'djuwat'iq'a'u'wi'kei uru' pavi'd-jits u'. umuc u'-v'aiyauq'
 tiqa'q'amaq-upiga. o'pa'q'adj uru' tiwa'q'piga. tiwa'q'umaq-U-
 djik-x qw'avi'q'wpiga.³⁵ umuc u'-v'aiyauq' o'xq'o'a'q'wpiga. q'wac
 u'-v'aiyauq' sar'djuwate u' pavi'tci-ts t'qa'u'wipiga. uva'nduxpiga
 o'pa'q'adj uru' pa'vi'djidj u' tiwa'up'u'iaq' uru' tsa'p-x'gwa'η'-
 piga. umuc u'-v'aiyauq' qu'djum u' pini't-ux tsip'i'k-wpiga. pa'-
 manin' pini't-ux tsip'i'p'iga.

umuc u'-v'aiyauq' ta'vun'p'iga pini't-u'ya'm uru' tsip'i'uma-
 q'uc' ta'q'indjiw u'ma. pa'vi'djidj u' o'p'auxpiga n'w'ndjits-
 qa'wits'. qate' paa'ip'igaic qu'djum u'ma pun't'k-w'aiq' u' yo'yo'-
 v'udj uaj qan'tv'andux. q'wac u'-v'aiyauq' yo'yo'-v'udj u' ampa'ro-
 oq-upiga ti'yi't-o'p'ijqum uru'. i'v'iarau' anta'wən a'ik'a,
 tu'ca'yarim pun'gu'g'w'aip'iga. pun'gu'auq' tsa'a'ip'igai'η' yo'yo'-v'udj
 u'. qu'dju'ntinaq'piga qu'dja'm' qa pa'ip'igaic ma-nu'q'-wop'.
 ma'ya'ndi'k'p'igai'm' qo'yo'ip'igai'm' ma-nu'q'-wop'tuxw yo'yo'-v'utē
 qa'te' pa'qa'p'iga'. o'η' qate' w'f'nu'p'iga'. cō'p'i' nungai'ia'i
 pana'u'winauwa'yaip'iga pana'u'winauwa' u'r i'mac'ijunumpuga'
 yo'yo'-v'udj u' pun'gu'v'anauv' q'wa'i' t'uca'yarum'pan q'wa'i'. qa'te.
 pa'qap'iga'.

6. A GHOST WOMAN ROBS MOURNING DOVE OF HER SON.

ayō'-v u'-va qan'tyaip'iga³⁶ manu'q'utimpu't'vās ini'numpuga
 t'qa'n-umpuga. q'wac u'-v'aiyauq' tow'at'eyauv' q'wa'i' wadi'q'q'-
 piga cō'in' badji'te'η' ura'p'iga. wa'q'unan' pi'c'-io'ayai'p'iga
 q'wac u'-v'aiyauq' a'io'v u', qari'A, ma'ip'iga tow'at'eyaw' q'wa'i'
 t'iga'w'waiye'.³⁷ q'wac u'-v'aiyauq' u'va pa'ya'n-x'p'iga umu'fa towa'-
 te'waw' q'wa'i' pi'te'piga sō'-v'ōn'p-i. inindj ara'', ma'ip'iga u'-v'ai-
 yauq'. pun't'k'aiva'n', ma'ip'iga. qa'te', ma'ip'ig q'wa'e padji'te'
 u'. q'wac i'p'ijqarigaip'iga, A'qa'ia'no'η' pun't'k'aiva'n'. q'wac
 u'-v'aiyauq' q'wa'ruwa'p'igai'η'³⁸ te'xa't'ciav³⁹ q'wa'i'. q'wac u'-v'ai-
 yauq' q'wū'p'igai'η' pun't'k'aip'igai'η'. i'n' araf'im ungu⁴⁰ 'ara'ia',
 ma'ip'iga. q'wū'k-wp'igai'η' te'xa'it'ciav q'wa'i'. q'wac u'vac qari'-
 p'iga. q'wac u'-v'aiyauq' a'yōv u' pa'ik-wipiga t'iga'v'iyig⁴¹ uru'
 p'dji'rwap'iga qan'tav' uru'. p'dji'p'itean' qugu'aq'u q'wū'q'ū'
 te'xa'it'ciav u'. qa'te', ma'ip'ig q'wac, u'η'an u'-vai' cō'-v'ōn'p-
 u' te'xa'it'ciav q'wi't'q'wa'. ma'id'an xgw⁴² a'ik', ma'ij'udj uru'

buffalo meat. He took many pieces of buffalo meat from inside of a parfleche. They started in to eat it. Now they were eating the meat when it was night, and the little pup sat looking at them, the weasel who had changed himself into a pup. And then they were finished eating and closed up the hole. Having finished with closing it up, they started to go to bed, and then they fell asleep. Then the little pup turned into a weasel. The Weasel went to that hole and took off its lid, he opened the hole. And then the buffaloes came out from inside, every single one of them came outside.

Now the Crows all woke up after the (buffaloes) had all finished coming out. The Weasel went off in yonder direction, having turned into an Indian. The buffaloes were innumerable when he went off to Coyote's camp to see. And then he told them about it. "Buffaloes are innumerable in every direction," said he then. And then Coyote ran out of his camp and shouted out his announcement while they were all starving, "Let us all be off, my friends!" He had a horse that was white, and Coyote caught his horse. They started to hunt buffaloes, buffaloes were innumerable in all directions. They pursued them, they killed them in every direction. Coyote did not kill any, his arrow did not go through. As arrow-points he had cottonwood leaves and his arrow-points would always bend. Coyote on his white horse did not kill any.

6. A GHOST WOMAN ROBS MOURNING-DOVE OF HER SON.¹⁹

Mourning-dove was living there. She used to gather and eat all kinds of seeds. Now she went off, leaving home her little boy, and there was one little daughter of hers; two in number were her children. And then the Mourning-dove said to her children, "Do you two stay here," as she went off to gather seeds. And then a Ghost Woman²⁰ was walking about there and arrived where the children were. "Of what kind is he?"²¹ said she then (to the little girl). "Let me look at him," said she. "No!" said that sister of his. That one kept on asking, "Hand him over, let me see him." And then she gave her younger brother to her. Then she took him and looked at him. "Indeed he is of the kind that I thought," said she, and she took away the younger brother. Right in that same place was that (little girl) sitting. And then the Mourning-dove came home after she had gathered wild seeds. She arrived in her own house. "My nipples are swelling up with milk, bring your younger brother over here."

"No!" said that one, "it is the Ghost Woman that has taken my younger brother and gone away." "I did not tell you to do that," so crying out, she knocked her daughter down and killed her. In that same place Mourning-dove kept crying.

The Ghost Woman raised the boy, and then he grew to be a man and used to go around hunting. The deer that he killed he always left behind. When he arrived home, the Ghost Woman would always carry it home on her back. Very quickly she would come home with it. When he was a grown up man, he used to lie down. And then, after arriving, she would sit down super penem ejus. Cum domum rediisset, consuevit eum facere sesum copulare. "H', h', h', h',"²² the Ghost woman would say, cum eum fecit secum copulare. Mourning-dove was wont to cry, "Bring back my boy, bring back my boy," thus she kept saying. And so he went hunting, killed a deer yonder, and cut it up. Eagle arrived where he was. "I, indeed, am your maternal uncle," said he. "What is it that is thus always crying? I am always thinking of that," (said the boy). "Indeed she who is wont to cry is your mother. The Ghost Woman is she who carried you off long ago. You indeed shall put away that (deer) very high up." He did so with it, he finished doing with it (as he had been told). And then the Eagle gave him some of his own soft tail feathers. "This is what you should throw behind you when she catches up." He also took a liver and gave it to him. "You must throw it behind you when she catches up." He also gave a stomach. Again then he said, "When she catches up you must throw it behind you." Just that number of things he gave his nephew, and then very high up he put away the (deer). "After getting home to your mother, you two are then to run away to your mother's father." And then he started back home, the Eagle having finished telling him these things. He arrived home.

And then the Ghost Woman went off in yonder direction to that place, and she arrived there. The two of them, (Mourning-dove and her boy), ran away after she had left. The meat that was high up on top of the (tree) she there tried to get in vain. She plucked out one of her arm-pit hairs and tried in vain to reach it with that, but it was not long enough. And then she pulled out one of her pubic hairs and with it she did as before.¹ It was not long enough. She pulled

mano'q'ɔ ɣnɪ'ɣmaɔ'ɤtsk-ʰ nɔ'q'ɤpɪgaik-ʰ qɔ'ɪnʰpɪga. pɪ'dji-
gwaik'a uru'', uva'c a-vɪ'', ma'ip'ɪgain'ɪ. sanɔ't'ɤɣu'aɪa'ŋ' wɣnɪ'-
tɪ'ɣʰpɪga. ɣwac u'v'w'aɪyauq' uva'n'' cɔ'a'q'pɪga uva'n'dux pɪ't'Apk-
ɤpɪga. ɣwac u'v'w'aɪyauq' av'ɪ'c ɣnɪ'p'ɪga uva'ndɪ' pɪnɪ'k'aɪp'ɪga
cana't'ɤɣu'a'ŋ u'r wɣnɪ't-ʰkaɪp'ɪga sɔ'ɪ'ŋ u'ma pa'ba'tcaik'aɪp'ɪga.

ɣmuc u'p'ɣp'ɪgai'm aɪɔ'tɛw ɣ' towa'tɛɣwai'v ɣwa'i' toɣo'-
q'ɤw'aɪp'ɪgai'm'. ɣwac u'v'w'aɪyauq' o'p'ama nana'q'ɔap'ɣgai'm'
ma'ip'ɪgaik-ʰ nɔ'wa'i'am uru'' o'p'ɣp'ɪga cɔ'v'ɣnɪp' ɣ'. ɣmuc
ɣnɪ'tɛɣaɪp'ɪgai'm' ɣmuc u'v'w'aɪyauq' ɤ pɪnɪ'vɪnɪk'aɪp'ɪgai'm'.
wa'tɛɣ'x'pɪgai'm'. pɪŋga'sampa towa'tɛm', ma'ip'ɪg ɣ'wac u'v'w'ai-
yauq'. tɪv'w'dj ɤxdjɣ'x'pɪgai'm'.⁴⁶ ɣwac u'v'w'aɪyauq' pɪ'tu'v'w' uru''
cɪna'ɪav ɣwa'i' pɔ'ruwaq'ain'⁴⁷ wɣna'ip'ɪgaik-ʰ. paɣ'ɪn'ax-qar'pɪga
qa p'ɪnɪ't'Apuga'ɪ wa'djɪ'x'ɪkãndɪ'm' ɣ' m'a'pɪga qatc a'wɪpɪgain'ɪ
ɣwa'vate' m'a'q'wɔ'aɪp'ɪga. urɪc u'v'w'aɪyauq' pɪnɪ't'Apɪga ɣwac
o'p'ɣp'ɪgaic. pɪŋga'ɣnɪ'wia'p' towa'p'ɛtɛm', ma'ip'aɣaɪp'ɪg aɪɔ'v
ɣ' towa'tɛav'w' ɣwa'i'. ɣmuc u'v'ai pɪnɪ'vɪnɪk'aɪp'ɪgaic'ɪm'.
wa'djɪ'x'ɪpɪgaic'ɪm' wa'dju'ŋ'pɪgaic'ɪm'. ɣwac u'v'w'aɪyauq' ŋwu'm-
bɪ uru'' tɪra'ɔpɪgaic'ɪk'. pavɪ'mbara'ciɣ'pɪga ma'no'q'wop'.
ɣwac u'v'w'aɪyauq' cɔ'v'ɣnɪp' ɣ' uva'n'dux qwɪ'ba'mbɛtɛpɪga.
ɔ'', ma'ɪu'pɪga ɣnɪ'p'ɪga nan'a'ɣan'ɪ ɣnɪ'p'ɪga ma'wavanɪp'ɪga
nan'a'ɣan' ɣnɪ'mɪcup'ɪga. u'p'ɣp'ɪga ɣwac. pɪŋga'ɣnɪ'wia'p',
ma'ip'aɣaɪp'ɪga aɪɔ'v ɣ' towa'tɛav'w' ɣwa'i'. ɣmuc u'v'w'aɪyauq'
pɪnɪ'vɪnɪk'aɪp'ɪgaic'ɪm' wa'tɛɣ'x'pɪgaic'ɪm'. wa'dju'ŋ'pɪgaic'ɪm'.
ɣwac u'v'w'aɪyauq' q'ɔ'vã'c-avɪ uru'' wɣna'ip'ɪgaic. ɣwac u'v'w'aɪyauq'-
u'vandux kwɪ'ba'mbɛtɛɣwap'ɪgaic tũmbũ'ɪ'ɣavateɣ tũmbũ'ɪ'wu-
wiɣaɪp'ɪga. gatɛ'q'a ta'tɪ'wɪnap'ɪga'ɪ.

o'p'ɣp'ɪga. urɪc cɪna'ndja' ɣwa'i' qwana'ndj ɣwa'i' ɣwa'ru-
waq'ain' tu'bwɪ'k'ɤpɪga. ɣwac u'v'w'aɪyauq', pɪq'a'ɣnɪ'wia'p' ⁴⁸
toɣu'tɛvateɣ'ɣwam'w' ɣa'i'. ɣwac u'v'w'aɪyauq' wa'djɪ'x'ɪpɪgaic'ɪm'
toɣo'ãv u'va qanɪ'yaɪp'ɪga⁴⁹ bɪŋa'vateɣ'ɣwa'm' ɣ' ɣnɪ'wain'.
ɣwa'v'am' pɪ'dji'ɣwaɪp'ɪgai'm' ɣwac qarɪ'p'ɪga. ɣwac u'v'w'aɪyauq'
quna'vɣna'ɣaɪɔ'ɪ ɣna'ɣ'pɪgai'm'. ɣnɪ'ɣmaɔ'ɤdjɪ'm' uru'' kwɛi'ʰa-
pɪgaɣv'ɪnɪ't'ux wɣna'ip'ɪga w'a'ŋ u'r ɪ't'ɪrava pɪrɪ'qarɪp'ɪga⁵⁰

out still another one and patched it on to the (first hair). It was just long enough, and with it she knocked down the (meat) as with a stick. When she had finished doing all this, she carried the (meat) home on her back and returned. When she arrived home, "In that same place he lies," thought she. Her pitch-copulator he had stuck up in the ground.²³ And then she sat down on it and jumped up and down upon it. Then she was finished with it and looked there at her pitch-copulator (which) he had stuck up. (Part of) her lungs remained clinging to it in shreds.²⁴

The two of them had gone off in yonder direction. The Mourning-dove together with her boy had run away. And then she followed tracks in pursuit of them. The Ghost Woman found their tracks and started off along there. They were travelling along, and then they looked back. She nearly caught up with them. "Keep on a bit faster, my boy!" said the (Mourning-dove) then. She had all but caught up with them, and then the soft tail feathers which his uncle had given him he threw away. It turned foggy and she who had almost caught up with them was unable to see and got lost. Things were as though invisible to her, and she lost her way. And then it cleared up and she started off again in that direction. "Move along faster, my boy," said the Mourning-dove to her boy as she went along. Again the two of them looked behind from there. Again (the Ghost Woman) was coming up close to them. She caught up with them. And then he threw down the liver and it turned to smooth ice all over, and then the Ghost Woman fell down on it. "Ö!" she cried out. She tried to go on, she tried in different directions. She crawled about in different directions, but it was in vain. She started off in yonder direction. "Move along faster," said the Mourning-dove to her boy as she ran along. And then the two of them looked back again, she had nearly caught up with them again. Again she caught up with them. And then he threw away the stomach. And then there she fell down again on to where it was rocky, for there arose many rock canyons. She could not go through it.

She started off in yonder direction. Those things which his uncle, the Eagle, had given him were used up. And then she (said), "Move along faster to your grandfather." And then the (Ghost Woman) again now caught up with them. Rattlesnake was living there, to whom they were proceeding. At his place the two of them arrived, and he was sitting there. And then he put the two of them inside of his sack. When he had done this with them, he threw off his

ɣwac u'v'ajyauq' p'te'p'iga mar'n'ayant'im' u'. aɣa'p-atca'm
 un'i'u', ma'ip'iga tiv'i'angai'η' tɔɣɔ'av ɣwə'i'. iväc uru'
 un'i'vöriq'umbate u'', ma'ip'iga tɔɣɔ'av u'. tiv'i'angu 'ɣru' sō'v'ö-
 nɪp' ɣwə'i'. ɣwac u'v'ajyauq', ümb ara'', ma'ip'iga. 'w'a'i'əɣ uru'.
 ma'iteig uru' ɣɔɣu't'ɣup-ugai'η' ɣoɣu'p-ugai'η ɣwa'c. uric u'v'aj-
 yauq' qant'η u'r tsunu'wigip'iga. ɣwac t'e't'u'watcauɸ' dja-
 dja'u'winau'wɪap'iga ɣm'ä'c wɣna'ip'igaic. wɣna'ik'a'm uru', ö'',
 aɣup'igai'm'. u''vai mar'n'ayai'k'ainan u''. qa'te', ma'ip'ig ɣwa'c,
 ma'ɪmasambaq' ɣq'ɪ' nɪ'nai' su'q'upɪ manɪx'u. qant'η u'r tsunu'-
 wigip'iga. int't-uɣwa' qant'm i'nte' tcunu'wigɪ, ma'ip'ig u'vaiyauq'
 sō'v'önɪp' u'. qa'te', ma'ip'ig ɣwa'c. ɣ'numɪasambaq' ɣq'ɪ' nɪ'nai'
 su'q'ubɪ manɪx'u, ma'ip'iga tɔɣɔ'av u'. tsɪpɪ'u'p'iga. tsɪpɪ'u'ts
 uru' mar'p'uaq'ɣp'igaik'. ɣm'ɪ'i' guc ara'' nɪw'ndjɪ amba'ɣaux'u
 o'p'ac ma'iväntɪ tumba'i amai'.

av'ɪc u''vai ɣmu'c nɪwu'rɪgaip'igai'm'. av'ɪc u'rsambaq'.

breech-clout and sat *pene nudo pendente*. And then she arrived, running after them. "In which direction did they go?" said she, asking the Rattlesnake. "They must be going right around here somewhere," said the Rattlesnake, when the Ghost Woman had asked him. And then, "What is that?" said she. *Pene conspecto eum fecit secum copulare; copulavit cum ea*. That house of his began to draw together. He kept throwing out his belongings (in order to save them) and he threw out also the two of them. When he had thrown them out, "Q'!" they two cried out. "Right there are the ones that I have been running after," (said she). "No!" said he. "Indeed it is merely wont to be that way whenever I do something."²⁵ His house drew together. "Get away! This house of yours is drawing together," said then the Ghost Woman. "No!" said he. "Indeed it is merely wont to do like this whenever I do something," said the Rattlesnake. He got out. When he had emerged, he closed up the hole. "You indeed are the one that will be talking back from the height of the rocks whenever a person talks."²⁶

It is finished. At that point the two of them revived. It is finished, that is all there is to it.

7. THE WOMAN THAT RAN OFF WITH A HERD OF WILD HORSES.²⁷

A man noticed that whenever his wife went off to dig for roots or gather berries or do any other work appropriate to women, she always rode the same stallion. At first he thought nothing of it, but by and by he became suspicious. One time he noticed a horsey-smell about her, the smell of horse urine. He now made up his mind to have her watched the next time she left camp with the stallion.

So when, after that, she rode off with her stallion, he sent one of his relatives after them to watch them unobserved. The man followed them stealthily. By and by they came to a place and stopped. The woman thought she was all alone with the stallion, but her husband's relative was watching them from his hiding place. After a while he heard the stallion whining as for a mare. He saw the woman raise her dress over her head and get down on all fours, *clumen protrudens*. *Equus eam sicut equam conscendit et copulavit cum ea*. Her husband's relative hastened back to camp and reported what he had seen.

After that her husband cared little for her. One day, when she

left camp to dig for roots or pick berries, she failed to return. Her husband followed her tracks in order to find out what had become of her. At first her tracks were all alone, but after a while he found that they ran in with those of a herd of wild horses. After some time he came upon the herd and saw his wife among them. She ran about on all fours, neighed, and acted like a mare, cum equis maribus copulans.

The man returned to camp and told the people that his wife had gone crazy and joined a herd of wild horses. The next day a party went out to capture the woman. They lassoed her, but as she continued to act exactly like a wild horse, they let her go. She remained with the herd ever after.

NOTES.

1. NOTES TO PAIUTE TEXTS.

- ¹ Literally, "Wolf-reciprocally-elder brothers."
- ² So heard for $\alpha(\cdot)na$.
- ³ Doubtless misheard for *paa'iam*.
- ⁴ Here genitive in force. Genitives, as well as objectives, are regularly expressed in Paiute by objective forms.
- ⁵ So heard for *qani'va'aŋw*, *qani'aŋw*. It is not always easy to hear glottal stops in Paiute.
- ⁶ So heard for $-ya'aim'$.
- ^{6a} Here meaning, "You will eat."
- ⁷ Seems etymologically connected with *paŋwi*- "throat."
- ⁸ That is, "Let me do for."
- ⁹ More properly *untu'quŋi* refers to the two layers of flesh in the back on either side of the backbone.
- ¹⁰ Intensive of *qwiŋ'k-i*.
- ¹¹ So heard for *iŋ'ai'*.
- ¹² Objective in form. Probably error for *untuq-u'uŋw*.
- ¹³ = *u'qwa'i'*.
- ¹⁴ Intensive of *na(\cdot)yaŋiŋi'*.
- ^{14a} Analysis of this and preceding words seems uncertain. *yu'uxwa-a*- means "to get a leg;" is probably 2d per. sing. subj.; *-yu-* is uncertain, unless so heard for present *-yi-*. *ŋni* is doubtless adverbial, "thus, in that way," like *uni* below.
- ¹⁵ *-yuwa-* heard for $-xwa-$.
- ¹⁶ $-ŋ^z-$ heard for $-ŋi'$.
- ¹⁷ = *m'a'iacampa'a*. Its meaning is "That is enough for you! stop talking!"
- ¹⁸ So heard for *na(\cdot)yuq-wiŋi'*.
- ¹⁹ $-r'o-$ doubtless for $-ru'a'-$, interrogative, here, as often, with implied negative force.
- ²⁰ For $-tux-waqai-$.
- ²¹ *so''ds* is evidently borrowed from English *soldier*. According to Tony it is customary nowadays in telling this myth to use this word here.
- ²² This form is hardly correct here. It would be proper in direct myth narrative, but as quoted by Coyote's tail we should expect *a'if'amī*.
- ²³ = *um'u'uwa'mi miru*.
- ²⁴ $-q-i'$ for $-q-a-yi'$.
- ²⁵ This word is not used in non-mythical speech. Its exact translation is doubtful.
- ²⁶ Subjective in form. Probably a mistake for objective $-ŋwi'$.
- ²⁷ So heard for *niv'a(\cdot)uŋwa-*.
- ²⁸ This word would really seem to mean "robin," but "flicker" was meant.
- ²⁹ Contracted form of *pa(\cdot)vi'tsni'*.

³⁰ Significance uncertain.

³¹ "Down" means also "west;" correspondingly, "up" is "east." Reference is had to the course of the Colorado River.

³² Singular number in form.

³³ So heard for *tcaŋwīk-iqua'i-*.

³⁴ = *qalcun n-*.

³⁵ Contracted from *-tsi ŋa'i-*.

³⁶ Contracted form of *tīγ'i'v'ia ŋ'*.

³⁷ = *main n-*.

³⁸ = *-ts-* before *t-*.

³⁹ Seems to be a rhetorically lengthened form of *quwa'iacampan'*.

⁴⁰ This word sounds less coarse than *wīγ'i'mpi* "vulva."

⁴¹ *kā-* is palatalized form of *qā-*, due to palatalizing influence of final *-wi* of preceding word.

⁴² *y* is inorganic, serving as glide between *q* and *ŋw*.

⁴³ = *yni'ŋuls-*.

⁴⁴ *thw-* is contracted from *tō'ca-* "white."

⁴⁵ Second *u* is glide vowel.

⁴⁶ Should doubtless be *pavi'a ŋ*, objective.

⁴⁷ Probably misheard for *imi'nicuxwawa-n-a ŋ'*.

⁴⁸ Should doubtless be *-aiaŋ-*.

⁴⁹ Very likely for *-mpq'qm*.

⁵⁰ For *ynuc'uni'a ŋ'*.

⁵¹ For *'a'ic'ucuw'a-tsin aik'*.

⁵² Song forms. In ordinary prose these two words would be *nīm' anuk'a'*.

⁵³ *kwi-mv'ra-* is not ordinarily used and cannot be interpreted by itself.

⁵⁴ Subjective in form, as regularly, because object of imperative.

⁵⁵ Apparently dissimilated form of its morphologically more regular variant *pu'u'rairaŋw*.

⁵⁶ Frequentative of *naγat-ŋqī-*. It is abbreviated from *nana'q'liŋq'-*.

⁵⁷ For *amīax-*.

⁵⁸ This word is not in ordinary use. *ci'pī-* means "to be cold, feel cold;" *qurulca-q'ai-* "to have one's head sticking out (as from water or field of corn)."

^{59a} For *pī'pī-*.

⁵⁹ Almost heard as *tū'pī-*.

⁶⁰ Doubly elided form from *ma(·)n-u'n-a-*.

⁶¹ For *pīnyuŋwi-*.

⁶² From *nūwī-* + *-u(w)u-ux-wa*.

⁶³ Myth word only.

⁶⁴ Said not to be identical with *aa'ikw*.

⁶⁵ Literally, "water-waste, water-expanse."

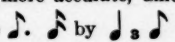

⁶⁶ This word is used only in speaking of rabbits.

⁶⁷ Very likely misheard for *-γai'cu-*.

⁶⁸ So heard for *ya'p'ia'aŋw*.

^{69a} So heard for *'ōai'*.

- ^{68b} So heard for *ur*.
^{68c} Assimilated from *ay*.
⁶⁹ *-mya-* is for *-m'mia-*.
⁷⁰ *ti'ni'aŋŋi'w'a'ami* would be used ordinarily. Diminutive *-tsi-* is used here because the word is addressed to a child.
⁷¹ Absolute form *ora'p-i*.
⁷² Assimilated from *ar*.
⁷³ Or *-qwanŋi-*.
⁷⁴ Or *ti'w'i'tsi-*.
⁷⁵ Amalgamated from *i'te' ti'-*.
⁷⁶ Ordinarily *-mīc-*, for *-mū'-*.
⁷⁷ *h* for ordinary *c*.
⁷⁸ Myth word for *to'yo'avi-* "rattlesnake."
⁷⁹ Apparently mistake for *a'ip'i'ya'a'imī*.
⁸⁰ From *'ini ti'yi-*.
⁸¹ Meaningless.
⁸² Should doubtless end in *-q-w* "it (inv.)."
⁸³ *a-* is lengthened from demonstrative stem *a-*.
⁸⁴ For *iyo'vi-*.
⁸⁵ *toha-* for *to'ca-*.
⁸⁶ *-e-k-* for *-iaq-*.
⁸⁷ Properly *A'ci'a-*.
⁸⁸ *a-* was heard for *a'a*.
⁸⁹ Probably for *-q-arini*.
⁹⁰ For *i'yiŋ*.
⁹¹ *-u q-w-* from *-ux-w q-w-*.
⁹² *-hampa-* for *-campa-*.

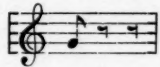
⁹³ Cf. Sapir, Song Recitative in Paiute Mythology (Journal of American Folk-lore, xxiii, 1910, pp. 455-72), pp. 467, 468 for analysis and another transcription of this "song recitative." The present rendering, which is believed to be more accurate, differs from the earlier one in replacing the rhythmic figure  by , further in dispensing with an anacrusis.

The quantities of the vowels in this and succeeding songs are not marked, as their time value is always indicated by the notes under which they are placed.

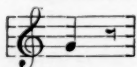
⁹⁴ The time drags slightly in this measure.

⁹⁵ These words have no ascertainable significance. They are apparently merely a burden that serves the purpose of setting the pace for Gray Hawk's style of singing.

⁹⁶ Words in brackets are padders or rhythm-fillers. *uqwaiya*, which occurs often in these song recitatives, is doubtless *u'qwa'iA* "that, it" (inv. obj.), with about as much force as "then, indeed, forsooth" might have in analogous cases in English.

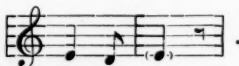
⁹⁷ Last measure: 

⁹⁸ This word is somewhat doubtful, as divided here. Last measure:



⁹⁹ Somewhat doubtful.

¹⁰⁰ Last two measures:



¹⁰¹ Phonograph record 107 (first song). The number, as always, refers to the Paiute phonograph records obtained from Tony Tillohash and kept in the Museum of the University of Pennsylvania. Tony found it far from easy to dictate the song recitatives from the records, partly owing to the intrinsic difficulty of hearing the words, partly because of the lack of fixity in the song-texts themselves. Hence the words as given above, taken down from song-dictation, do not quite correspond, except for the last three lines, to the words of the record, so that it has seemed best merely to indicate the quantities (*ai* may be long or short) and the metrical (not necessarily dynamic) stresses of the syllables, rather than write out the complete musical notation. Prose form of above:

iw'it'ican w'w'a' paγ'i'k-wa'a' (= -k-w'ai-)

iw'it'ican qani'vaγ'ik-w'aiva'

imi'xa'a mava q-a'ri

paγ'i'k-wā-ni t'a'ci'p-an'imA.

iw'it'ixa'a qar'va',

ma'ik-an, iw'it' (?) , w'w'a, a'ian aik- paγa'in'nixw'aiva-ts.

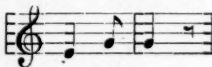
¹⁰² For analysis of song and burden-like words, see Sapir, *op. cit.*, pp. 468, 469. Prose form:

tav'avixa' t'a'ci'wawayunlaq-aγai'.

-*γim* and -*γim* correspond to -*zai-* and -*yeiyi-* of ordinary prose; added -*m* assimilates *t-* to *p-*, though ordinarily nasal consonants in Paiute have their place of articulation determined by immediately following oral stopped consonants. -*γim pav-* and -*γim pas-* seem to be in assonance. The words of the song as given above, while translatable, have nothing to do with the story, but are merely used to define the melodic sequence characteristic of Gray Hawk's wife. The period, on its second recurrence, begins with *pav-* and ends with -*γiη-a*, thus leading up to the next line.

¹⁰³ Unmetrical pause here.

¹⁰⁴ Unfinished period:



. Phonograph record 107

(second song). Prose form:

aγa'n-wā'tsi' a'ik an'ixa'

aγa'upaqw'aivā'tsi' a'ik-.

iw'it'ixa'a ni' imi'w'aini

yaγwi'n imi'w'aimpa-n-xa'a

ni'it.

¹⁰⁵ Coalescence of 'aik-ʔ qarīʔ'.

¹⁰⁶ Phonograph record 107 (third song). For melody, see p. 414. Note unfinished period. Prose form:

a'ilcani nɪwɪ' a-t-i'qay'wɪ
qwa-'q-waiŋucampan nɪ'mi'.
a'ilcani qwa-'q-waiŋucampan
imi'n tɔ'ca'p-ayaɾant i'mi.
wɪ'yaɾap-i nɪ'nɪ nɪwɪ'aiyanti
qwa-'q-waiŋutu'a.

¹⁰⁷ Perhaps misheard for *ma-n-ɔ'q-oaq'*.

¹⁰⁸ For tɔ'ca-.

¹⁰⁹ -tɔ'ɔɾɔ- for -tu'αɾw'ai-.

¹¹⁰ Phonograph record 108 (first song). For melody, see p. 414. Note division of word for "toad" between two periods. Third period is barely begun. Prose form:

wɪ'ican uŋwa'vantux-waqw'aiŋumpa',
ma'iyani aik', uŋwa'iac-u pɪmpɪ'n'ua-
vuɾaip-i uŋwa'ia.

¹¹¹ Phonograph record 108 (second song). For melody, see p. 414. End of second period without connecting -im.

¹¹² For *ɪmɪs-tu-*.

¹¹³ Slight drag in time caused by short syllable 'ai-.

¹¹⁴ Phonograph record 109 (first song). For melody, see p. 414. The song as recorded on the phonograph has two complete periods, the last line as given above being expanded into two. Prose form:

a'ilcan- aɾa'n-iŋu, a'ilcan- aɾa'n-iŋu.
uŋwa'c- ɪn-i'yanican an'iŋunɪ piŋwa'n uŋwa.

¹¹⁵ From here on the song texts are given as recorded by dictation, not as first sung into the phonograph. This is owing to the great difficulty of hearing the exact words traced by the machine and the quite needless expenditure of time that would be necessitated by the attempt to unravel them, an attempt that would not altogether succeed at best. The song-words dictated when the myth was actually taken down were sung to the appropriate tunes and are therefore quite as typical of the style of narration as the words recorded on the phonograph.

¹¹⁶ Recorded as *wɪ'a'ani'*, which would prevent the line from scanning unless the final *uqwa'iya-* is eliminated.

¹¹⁷ Prose form:

nɪ'iuŋw aɾɔ' ai' mɪ'a'nuŋmpanlɪ
uŋwa'iac-u pɪmpu'n'nuavɪɾaip-i uŋwa
uŋwa-'ni walci'k-ɪxaini qa'nu u'qwa'i'.

¹¹⁸ To be understood as *iyu'p'an nɪŋwa'* "through-here-(go-) me me- with;" or, more probably, as *iyu'p-a' nɪŋwa'* "through-here-(go-) thou me-with."

¹¹⁹ Read *a'ik'-aru'ami* "did I say to you?"

^{119a} = *naŋwa'ai-*.

¹²⁰ = *qwaia' ḡwApatcu-ṛwa'aq-wa-*.

¹²¹ Song form for 'u'ria'-

¹²² Note unfinished period. Prose form:

iw'w'ya-ṛap-i'

nī'na

qwa-'ḡutuava-mṛi-n

iw'w'raḡwA nī'ni' ma-'ṛaririḡwa(i)yan

u'a'zaru-ṛw a'w um'ḡumpa'

qwaiya' ḡwApatcu-ṛwa-q-anī

nī'na pA'pa'q-aḡumpa-nī.

¹²³ Properly *nari'ṛwi-na'ṛḡw aru''a(i)ṛi*.

¹²⁴ From *u(w)a'-*.

¹²⁵ Prose form:

a'ilca-ḡA pīmpī'n'ṛavī-ṛaip- aḡ

u(w)a't-ux-wA ts-ka'n'na' cina'ḡwafī.

iw'w'ni qumu'ndīaruqwanīA

mava'ḡwituṛ-wA wīn-a'īni,

ma'i(y)an aik-ṛA,

cina'ḡwaw i'mi wīn-a'īn awa'ḡwituṛ-wA.

iw'w'n-īḡa'a mava'ḡwituṛwanī

wīn-a'īni, ma'i(y)an aik-ṛA.

¹²⁶ From *ymu'ḡw'aiyi'ḡwa-*

¹²⁷ From *nari'ṛwi-naṛiḡw.*

¹²⁸ Last period but barely begun. Prose form:

cina'ḡwaw u(w)a't-uṛwalca-mī

ma(i)ya'ḡ am-i'ḡw'ainlca-ḡA

maḡa'c-u pīmpī'n'ṛavī-ṛaip- aḡA

qalcu ṡura'vaḡwa'aii-īm'.

iw'w'n-īḡa'a mava'ḡwituṛwanī

tsiḡw'c-anī, ma'i(y)an aik-ṛA,

cina'ḡwafī.

¹²⁹ Equivalent to *m'a'uṛpa'.*

¹³⁰ = *am-i'ḡw'aic-u.*

¹³¹ The metrical phrase here ends in the middle of a word. This is not usual and is probably to be considered a fault in style.

¹³² Prose form:

qalcu'aḡA ṡuḡḡw'ṛ-aḡwail-īm- aro''a

pīmpī'n'ṛavī-ṛaip- aḡA.

a'ilcaraḡwan-ōA qwa-'ḡutuava-n-i'

a'ilcaḡ-wA cu'ṡuc-u ṛīya''ḡwī

pīma'raḡ uṛ qwa-'ḡutuava-na

um'ḡutsin- uṛw' pīma'n- uṛ pA'qa'ḡu-

īi-v'a-n anī maḡa'īac-u pomṛo'n'ṛa-

vī-ṛaip-i aḡA pīma'ḡan uṛ

nī'ni(y) uḡwA ṛiḡwa'iyani

pīm a'ŋ uŋ quna' a'ɣawalcux-wA
 ts.ŋwɛ'c-āli-v'a-nA cna'ŋwava-ŋ uŋwA
 pīma'a'ŋwa'ŋwA pA'qa'ŋumpa-na'a'ŋwa'ŋwA.

¹³³ Prose form:

qalcu ɣoŋqwa' p-a'ŋwa' i'mi.

¹³⁴ Contracted from a'oŋqo-.

¹³⁵ One would have expected -ŋwiniŋi'.

¹³⁶ Song completed in middle of period. Prose form:

a'ɣa'nuŋunica'

pīmpī'n'ɔavi'ɣaip i'mi.

niŋwɛ'ɣa-vā't-im, a'iy i'ɣŋr 'aik-ɛA.

a'ɣa'n-ixa' aik- un-a'ɣiyu.

q'o'ɔ'xwani'ixain-IA

i'mi nar'xwi-nap-i,

ma'iy i'ɣŋr 'aik-ɛA.

¹³⁷ Assimilated from aŋ qa'ɣa' = aŋa qa'ɣa'.

¹³⁸ Song ends in middle of period. Prose form:

a'ilca-ŋ u(w)a'l-ux-wA

ts-ka'n-na' cna'ŋwaw awa'ŋwituɣwani

ts.ŋwɛ'c-ani, ma'i(y)an aik-ɛA.

¹³⁹ Prose form:

a'ilca-ŋ uŋwa'c-u pīmpī'n'ɔavi'ɣaip uŋwA

nīxa-'va't-im ma'inc uŋwA

ma'ixain uŋwA pīci'ŋqŋrin uŋwA

niŋwa'n-aŋqwa pA'qa'ŋuŋi'.

¹⁴⁰ Song ends in middle of period. Prose form:

nī'nlca-ŋ i'ɣŋr ŋni'ŋu

pīmpī'n'ɔavi'ɣaip i' uŋwA (= uŋwa'ia)

pA'qa'ŋuls. qalcu imi'ap-A

nī'nianlca-ŋ i'ɣŋr ŋni'ŋu no'p-at-ux-wA (= nī-u'p-a).

¹⁴¹ Contracted from a'ilcaq-wA qwaia'-.

¹⁴² Phonograph record 115 (first song). Repeated *ad libitum*. The song has the rather lively movement of a typical round dance. There is a more or less marked stress on the first note of each measure except the sixth and thirteenth. The strongly accented notes of the fifth and twelfth measures slide down very slightly and elusively, toward the end of their duration, without reaching any definite tone; this characteristic peculiarity of intonation is indicated by the disconnected slur. The strongly accented tone of the ninth measure is preceded, instead of followed, by a similar down-slide. Prose form:

pari'ɣao(w)ipaŋwitux-wA taŋ'a'nts-kan-i'.

pari'ɣaoip-i "sand-wash" is a poetic word. The normal prose form is pari's-ŋwaoip-i.

¹⁴³ Phonograph record 115 (second song). Repeated *ad libitum*. The length of the second tone and final pause in the last measure are somewhat

variable. There is generally a very brief pause of no fixed length between the repetitions. The proper form of the song-word constituting the text is *tama'ra'aip-a'*, composed of *tama-* "summer" and *ta'aip-a-* "to stretch out one's feet so as to show the soles." This is supposed to mean: "(Deer's) foot-prints are visible in summer, as though his feet were held out to show the soles."

¹⁴⁴ Phonograph record 115 (third song). This song, repeated four times on the record, was exceedingly difficult to transcribe, both on account of the faintness of the record itself and on account of its baffling rhythmic characteristics. The alternation of four-four and five-four time and the syncopation of the second and third beats of the five-four measures (aside from the first measure of the fourth repetition) are noteworthy features. I should hasten to add that the rendering given for these five-four measures is perhaps not rigidly exact, though the approximation seems reasonably close. There seems to be a fairly regular tendency to abbreviate slightly the proper length

of the five-four span. Moreover, in a few cases the final J of the measure

appears as $\text{J} \cdot \text{J}$, the J being sung on an *o*- anticipating the following

otcumi-ka-mimpa: oo'tcu-.

It is uncertain whether the rather unimportant differences in distribution of syllables and melodic outline in the four repetitions are intentional or due to carelessness. I consider the latter view more probable. The pause between the repetitions is irregular. Prose form:

ní'ni(y)a'q-a ma'iqugwa-qani
u'tcu'm'mí'kam-mpa'.

¹⁴⁵ So heard for *pa'o'u'pa'-*.

¹⁴⁶ Repeat as often as desired. For tune, see p. 426.

¹⁴⁷ Repeat as often as desired. For tune, see p. 428.

¹⁴⁸ Form equivalent to *ov'u't-u'-*.

¹⁴⁹ Repeat as often as desired. For tune, see p. 428.

¹⁵⁰ For analysis of this "song recitative" and for song variants, see Sapir, *Song Recitative in Paiute Mythology* (*Journal of American folk-lore*, xxiii, 1910, pp. 455-72), pp. 460, 461. The exact division into notes varies somewhat from couplet to couplet according to the syllabic structure of the words. Above transcription based on phonograph record 116 (first song); record text and text as dictated, which is given above, are not in exact accord. Prose form of above:

cna'qwaw iw'í'xwa-nano
ma'iqíwuruqum-iac-u
w'a'wíru qa'waba w'a'yuana,
ma'íyan aik-a.

The second recurrence of the tune is not complete in this text.

¹⁵¹ From *cv't-acuraḡwa-*.

¹⁵² Phonograph record 116 (second song). The length of the pause between the recurrences varies somewhat. The last measure + the anacrusis do not make up a full $\frac{3}{4}$ measure. Prose form:

ina'n-aḡwi, ov'o'q-waḡei'.

Note the rhyme (-*ḡwe'*: -*ḡei'*) in the song text. The change of -*ḡwi* to -*ḡwe'* shows the rhyme to be intentional.

¹⁵³ For *ḡanu' a'u'ra'*.

¹⁵⁴ So heard for *maru'vḡwa-ḡḡi-*

¹⁵⁵ For analysis and variants of this "song recitative," see Sapir, *op. cit.*, pp. 461, 462. There are four stresses to each period, coming on the first, third, fourth, and fifth beats; rarely there is a sixth or even seventh beat. The periods are so short that a word is sometimes cut up into two periods, e. g. *aḡi-inḡ-no-wi' iḡa'ap-a-[vḡn-i']* is *a't-in-mḡs-i'd'p-a* in prose. From phonograph record 116 (third song).

^{155a} Prose form:

*ḡalcu'ican a't-in-mḡs-i'd'p-a, sna'ḡwaviḡan uḡw
a'ik: uḡwa'ia piḡwa'ḡwāraḡwa, piḡwa'ḡwāraḡw u'ḡwa,
piḡwa'vḡḡwaiḡup-iḡa-aḡoḡwa'amī.
ḡalcu'ican a't-in-mḡs-i'd'p-a. piḡḡa'ḡḡiḡaiḡw'i-mī,
ma'iyān a'ik-ḡ-a, piḡwa'iaḡaḡ uḡwa l'i'ḡ'ḡ-ḡ-ava-na
pi-na'ḡḡwaraḡwa pa-na'ḡ-ḡ-wa'awa'.
cna'ḡwaw uḡwa piḡwa'ḡwāraḡwā l'i'ḡa'ḡ-wi'uiḡ-w'aip-iḡa',
ma'iticanu na-m'ḡ-s-i'.*

¹⁵⁶ So heard for *aḡa'u pa-ḡu-*.

^{156a} For the melody of this recitative, see p. 432. Two of the periods (the first two and the last two lines) are transcribed in Sapir, *op. cit.*, p. 460. Prose form:

*sna'ḡwaw i'w'i'ḡwa'no w'w-a'
na-ḡu'ḡ-wiḡḡil-uam-i-a.
um'ḡ-a'ni-ḡaim-iaḡwar'uan-o-a
nīm-pi'ḡwaritsaḡwap-iḡwaxa-i-yu.
i'w'i'ḡwa'no w'w-a' na-ḡu'ḡ-wiḡḡil-uam-i-a,
ma'iyān aik-ḡ-a cna'ḡwaf-i.
i'va'n aik: aḡa'c-u nī'avi'va-ts.
cna'ḡwaw i'w'i'ḡwa'no w'w-a'
na-ḡu'ḡ-wiḡḡil-uam-i-a, ma'iyān aik-ḡ-a.
m'ḡ-a'na-wim-iaḡwar'uan-o-a
nīm-pi'ḡwaritsaḡwap-iḡwaxa-i-yu,
ma'iyān aik-ḡ-a cna'ḡwaf-i.*

¹⁵⁷ This word is obscure, aside from *uḡwa'c-ulca-*. Perhaps it is to be understood as *uḡwa'c-ulc a'i'ḡwa* "he (inv.)-preterit then-he (inv.)."

¹⁵⁸ For analysis and variants of this song recitative, see Sapir, *op. cit.*, pp. 462, 463.

150 Prose form:

150 *ṭṭ'a-n-i aik-ʔ man-i'm'iaxa' tu'qu'm-umuds-*
nī'na tu'qu'm-uru'ixai numpa-n-ən paʔqa' nṭsi'mi.
ṭṭ'a-n-i aik-ʔA man-i'm'iaxa' nī'witu-wA
wīn-i'm'ia-ya' qa'wai 'a'uraimi'kuls.
impī'ya' m'a'va m'ari' ama qa'wai A'qa'ia
ma'ixai' ani'k-ʔA nī'witu-wA wīn-i'm'ia-ya'.
ṭṭ'a-n-iA ma'ip-a-γ-i' paʔqa' numpa-n-ən i'mi
nari'xwi-nA'p uŋwA, ma'intcu' aik-ʔA, tiw'a'ls.
ṭṭ'a-n-iA man-i'k aiva-ni imi'A tu'qu'a'm ilci'A
tiw'p'i awa'an' awi'xa'.

150 Assimilated from *aŋ qa'p-i-ya-*

151 So heard for *yni'k-arux-u- < yni'k-ari-γ-u-*

152 = *uru'a-*

153 So heard for *iw'ci' iŋwa-*

154 = *wa'yu cy-*

155 = *gam-i-əantsi-*

156 = *pīni' nwa'q-ucco' ŋwA.*

157 *-yi- < -yu-*

158 = *iye't-ux-wA quaw'.*

159 This is a very puzzling form. It is unvoiced from *piya-n-i-a-* "mother-my-obj." It should normally be *piya(i)-ya-n-i-* "mother-obj.-my," objective suffixes regularly following pronominal enclitics. Tony claimed that *piya'n-iA* and *piya'iyani* were equivalent forms. In any case, the former is a highly abnormal form.

170 For *am-u'urai-*, assimilated from *am-i'urai-*.

171 Rhetorical form of *u(w)a'nu*.

172 "Doctored;" literally, "said with supernatural power."

173 *tompo'q-əiv-* is a myth word. Tony said it might mean "feathers," euphemistically for "pubic hair." "Pay me with feathers" means, by implication, "pay me by copulation."

174 Exact meaning unclear, but based on *pai'-p-i* "blood." These beings were called *pai'q-wanaŋ'wantsi'ŋwī*. They would make a noise so as to cause people to peep. Then, as soon as they said *pa'iq wanaŋwa'*, those who peeped would die, blood streaming from their mouths.

175 = *mama'caŋwi-*.

176 *-num-* for *-nim-*.

177 Myth word. It is based on *qo-n-i-* "to return;" *-xi-* denotes "hither;" *-n-i'* is probably unvoiced from enclitic *-n-a-* "like."

178 For *impī'ya-wa(i)yi-*. *impī-* "what?" is here used as incorporated object of *ya-* "to carry."

179 *pa'iyiŋw'impī-* is a song form for normal *pa'iyiŋw'impī*. The normal form for "grow" is *na(-)n-a'ə*.

180 *pa-* contracted from *pai-*.

181 Or, in more fluent discourse, *uwa't-u q-wa.u'*.

¹⁸² = *tiv^w'lc 'a't'v-*

¹⁸³ *um*, literally "they," here indicates "he." It is plural in form to agree with distributively reduplicated *mom-q'anum(i)* "your father," not "your fathers."

¹⁸⁴ Or, in compounded form, *tava'mq'wic-in'*.

¹⁸⁵ = *paiv-ō'nō-*.

¹⁸⁷ Or, in more fluent discourse, *tūmp^w t-in-a'-va'*.

¹⁸⁸ = *qalcu'ru'aa'qa'a*.

¹⁸⁹ = *tsu-y'umuxwi-*.

¹⁹⁰ Reduced from *tī'tī'φ^wipī-*.

¹⁹¹ For *-n-i-c-u-*.

¹⁹² *cī'ra-* is simply the Indian form of English *Cedar (City)*.

¹⁹³ *ma'q'as-* is the Indian rendering of English *Moccasin (Springs)*.

¹⁹⁴ = *-tsik-wa-*.

¹⁹⁵ *pa'iyā-* "pan" is borrowed from English *pan*.

¹⁹⁶ Assimilated and contracted from *impī-uru'a-*.

¹⁹⁷ From *na'yu'q-wi-*.

¹⁹⁸ *-tsa-mī-* contracted from *-tsamī-*.

¹⁹⁹ For *pav'tsāy*.

²⁰⁰ From *ganu*, with ' anticipating following *u'a'xa-*.

²⁰¹ = *m-ōa'-*.

²⁰² Many Southern Paiute myths are characterized by the use of "song recitatives," that is, set melodies to the tune of which the characters of the myth recite their speeches. Not all myths, however, have such recitatives. Thus, the story of "Coyote and Porcupine" (pp. 456-462) was explicitly stated by Tony to be told without recitatives. This may be suggestive of borrowing from the Utes, with whom this story is a favorite and who, so far as known, use no song recitatives in their myths; the mention of buffalo in the myth would also indicate that it is of eastern provenience. Stories possessing song recitatives may be presumed to be of a western provenience. See Sapir, *op. cit.*, pp. 471-472.

Only two myths were recorded with the appropriate recitatives: "Gray Hawk and Toad gamble" (pp. 414-426) and "The Badger People wage War against Wolf and Coyote" (pp. 432-444). The five types of recitative belonging to these myths have been given above. A supplementary set of six recitative types is appended here with references to the myths that they belong to. The speeches are given in the recorded myths in the form of prose.

²⁰³ Cf. "Eagle as Suitor" (pp. 444-446).

²⁰⁴ For analysis of this song recitative, see Sapir, *op. cit.*, p. 466. Phonograph record 118 (first song). In the text as here given the first and third beats of each measure are marked as stressed.

^{204a} Word unfinished. Repeated and completed in the next line.

²⁰⁵ Prose form:

piya'n'i'pils w^w'tcan
tī'ntuγwantīmpa-ni

gam-i'n-avi'-liq'ava'
 iŋ'w'i'χwa'n-o iŋ'a'sampa
 qari''mīaχwa'n-oA.
 siŋi''nliŋ'w'i'p-w'a-n aik'ɛA
 w'a'-ni (gam-i'n-avi'-li-)
 gam-i'n-avi'-liq'αχw'aiva-ts.
 iŋa'' qari'v'a'
 mava'A qan-i'arami,
 ma'ian aik'ɛA,
 qari'' mava' qan-i'arami.

²⁰⁶ Cf. "Sparrow Hawk and Chicken Hawk contend for a Woman" (pp. 360-369).

²⁰⁷ For analysis and variants of this song recitative, see Sapir, *op. cit.*, p. 467. Phonograph record 118 (third song). In the text each beat is marked with a stress.

²⁰⁸ Prose form (cf. Sapir, *op. cit.*, p. 459):

aγa'n-ɪʔkava-tsuŋwaŋw' a'ik'ai uŋwa'ia
 m'imi'nlicu'a-ŋ uŋwa'ia
 sA'pi'ɛAgava-tsuŋw a'ik'ai.
 liŋw'i'ts-sampa-ŋ uŋuru'ai'
 qwɪi'q-w'ain-a-ŋ uŋuru'ai'.
 uŋwa'valcuɛ-waqw'aiva-n-ɪχa'a.

²⁰⁹ Cf. "Iron-clothes" (pp. 394-411).

²¹⁰ For analysis of this song recitative, see Sapir, *op. cit.*, pp. 463, 464. Phonograph record 118 (second song). In the text the first and third beats of each measure are marked with a stress.

²¹¹ Prose form:

cina'ŋwafi cina'ŋwafi ma'ivalcic'ampa
 liŋw'i'tsuŋ a'iwālcī cina'ŋwafi cina'ŋwafi
 Nɪ'ci'lcaywa'ɪχa' nɔ'n-i'χa'o nɔ'n-i'χa'o.
 nɪ'ag'A wantsi'v'uŋqʉaŋ uŋwA
 pA'ɛqa'ŋumpa-nli'ŋwA, ma'iyān aik'ɛA,
 cina'ŋwafi cina'ŋwafi cina'ŋwafi cina'ŋwafi.

²¹² Cf. "Iron-Clothes" (pp. 394-411).

²¹³ For analysis of this song recitative, see Sapir, *op. cit.*, pp. 464, 465. Phonograph record 119 (first song). Each beat is here marked as stressed.

²¹⁴ Prose form:

ɔari'an ani'k'ain ɔari'an ani'k'aina,
 ma'iyān aik'ɛA. imi'nlicu' m'a'n-m-ia
 imi'χa'a cina'ŋwaviy uŋwa'ia
 ŋu't-wik'a-q-uŋwA ma'n-ɪχa'.
 uŋwa'c-u wantsi'v'uŋgun uŋwA nɪ'naA
 qa'q'ɪŋuqwanli qalcu m'a'im-ɪŋ'wai-i.
 imi'nlicu' w'a'i m'a'n-m-ia tu'cu'm-ia.
 ɔari'an ma'ik'a-q-uŋw an-i'χa'

uḡwa'i acu'q-wa cna'ḡwaviA m'a'nɪʃuɪk-aq-uḡwa
 tu'cu'v-wa ma'ik-aq-uḡw an-i'xa'.

²¹⁵ Cf. "Wolf and his Brother" (pp. 308-345).

²¹⁶ For analysis of this song recitative, see Sapir, *op. cit.*, p. 470. Phonograph record 119 (third song). The stress marks the first beat of each measure.

²¹⁷ Prose form:

oyo'yoyo oyo'yoyo oyo'yoyo oyo'yoyo oyo'yoyo.
 iwá'-n- ʔn-a'vixawa, oyo'yoyo oyo'yoyo.
 aɣa'n-ixaiɣwan 'a'iwí uḡwa'c, oyo'yoyo,
 ilci'an iya-nliɪ-wiḡqɪ'ɣaiyaq-an, oyo'yoyo.

²¹⁸ Cf. "Iron-clothes" (pp. 394-411).

²¹⁹ For analysis of this song recitative, see Sapir, *op. cit.*, pp. 465, 466. Phonograph record 119 (second song). Each beat is stressed in the text. The recitative ends after the first third of the melodic period.

²²⁰ Prose Form:

naɪi'v-wiyan 'aro''avalci cu'q-ucamp uḡwa
 o'ɪsɪxaiwɪlci nɪ'', cna'ḡwaw i'mi,
 nɪ'' cu'q-ucamp uḡw o'ɪsɪxaiwɪlci.
 nɪ'naɣw'aɣain-i' qwa'ut-uḡwac-u pɪmpɪ'n'naɪ'
 nɪ'naɣw'aɣain-i' wa'qɪ't-uḡwac ʔn-i'í.
 iw'ɪ'yaɣap-i taḡwa'í 'aro''aɪ' nɪḡwɪ'ɣuqwaɪ-uḡwa-
 q-an-ac-amparaḡw aro''aɪ'.
 iw'ɪ'yaɣap- iw'ɪ'ican-ixa'a nɪ' ump'wɪ'c-acamp
 am-i'v-walci' loḡwa'q-iḡu(mpa').
²²¹ So heard for qaɣa'v-aq-wan.

²²² This song is difficult to interpret. Tony suggested the following as a prose rendering:

imi' imi'A
 lava'ɪswi naḡwɪ'q-i-ɪxwaxḡi' ta-vi'-n-ɪk-a-k-u
 yaɣa. . .

The last word seems to contain the verb *yaɣa*- "to cry," but is otherwise quite obscure.

2. NOTES TO UTE TEXTS.

¹ From *v-v-wa ura'*.

² So heard for *cu''a-x-*.

³ So heard for *yuɣwi-*.

⁴ Corresponds to Paiute *ma-va'ntuɣ-wau'*, for *ma-va'ntux-wa qwa'u'*.

⁵ *pɪ-* contracted from *pɪyɪ-*.

⁶ *-ci-ux-* for *-cuxwi-*.

⁷ *-aɪk-a-* is a meaningless ending (perhaps from *aɪk-a-* "to say") characteristic of Coyote.

⁸ *anta'-n-* "my friend" is a myth word used only by Coyote.

⁹ Or, contracted, *gw a'ik-x*.

¹⁰ For *wawa'ɪciw-anu*.

- ¹¹ For *ɥwa'i*.
- ¹² Apparently for *qwiɣwi*.
- ¹³ So heard for *puru'q uq'wi*.
- ¹⁴ For *-ɣwqʊ*.
- ^{14a} Probably misheard for *v'av* "his own arrows."
- ¹⁵ So heard for *-p'ay*.
- ¹⁶ So heard for *-na'pay*.
- ¹⁷ For *-ɣq̃*.
- ¹⁸ *-yai* heard for *-ɣai*.
- ¹⁹ *-yai* heard for *-ɣai*.
- ²⁰ I cannot analyze this. It seems to contain demonstrative particle *v²qwa'i*.
- ²¹ Myth word.
- ²² *-ye* for *-ɣa*.
- ²³ *-ux* for *-wa*.
- ²⁴ A myth form.
- ²⁵ From *ma'ik-q uc*.
- ²⁶ So heard for *-ɣai*.
- ²⁷ A myth form.
- ²⁸ For *-ɣai'm*.
- ²⁹ For *u(w)a'nuaɣa*.
- ³⁰ A "coyote word." The ordinary word for "she is still lonesome" would be *ninindjaha-yu'aici'ɣ*.
- ³¹ For *-vaywi-w(ĩ)* "in-own."
- ³² *-yai* for *-ɣai*.
- ³³ For *a'da*.
- ³⁴ *-yu* for *-ɣai*.
- ³⁵ Abbreviated form of *qwa(ɔ)aw'q-wa'ai*.
- ³⁶ For *-ɣai*.
- ³⁷ For *tiɣa'ɣw'aiɣa*.
- ³⁸ For *uɣwa'ruɣwaɣu*.
- ³⁹ For *ta²qa'i*.
- ⁴⁰ *-m* *iŋgi* labialized and assimilated to *-m uŋgu*.
- ⁴¹ *-vay* < *-vayĩ* "to return."
- ⁴² For *v²qwa(a'i)*.
- ⁴³ For *w'a*, *wi'a*.
- ⁴⁴ Four inspiratory breaths, each stopped short by a glottal catch.
- ⁴⁵ For *uɣwa'ruɣwa*.
- ⁴⁶ For *wa'djũ'ɣu*.
- ⁴⁷ For *piɣa'ruɣwa*.
- ⁴⁸ Assimilated from *piɣa*. Assimilation of nasal plus stop to geminated stop is characteristic of Uncompahgre and Southern Ute, not of Uintah Ute or Southern Paiute.
- ⁴⁹ *-yai* for *-ɣai*.
- ⁵⁰ Better: *ti'ra'wal-uqarip-ğa* "sedit cum pene nudo."

3. NOTES TO TRANSLATIONS OF PAIUTE TEXTS.

¹ Cf. "Wolf and Coyote" (b, c) in R. H. Lowie, *The Northern Shoshone* (Anthropological Papers of the American Museum of Natural History, vol. II, 1909), pp. 239-243, for a rather close Shoshone parallel (particularly b). It should be noted that the Paiute term translated "Coyote" in this and the following myths, *cina'wapa*, is not the ordinary word for coyote, but is a special myth term. It is evidently related to *cina'a* "wolf, dog." The normal word for coyote is either *ti'racina'a* "desert dog" or *yoyov'wats*; the Ute form of the latter, *yoyov'wut*, is used to designate the mythological Coyote in Ute texts.

² The grass seeds here referred to (*wa'ra*) are very small and were collected by being struck with a seed-beater into the burden basket. They were roasted for food, also prepared into a mush. The seeds were identified by Tony as probably pigweed (*Chenopodium*).

³ *mava'tca*: instrumentum ex osse pro pene usum.

⁴ Monstrans ad penem.

⁵ In other words, Coyote imagines that the unusual phenomenon betokens a manitou visitation. He wonders whether he is getting supernatural power.

⁶ I. e., the two runners. All the Rain people are conceived of as the children of the two old women.

⁷ *con-* is any light and dry vegetable material used as tinder in starting a fire. What Coyote here refers to is Rat's nest.

⁸ I. e., his cave.

⁹ For a brief outline of the Paiute "Cry" or mourning ceremony, see abstract on *The Mourning Ceremony of the Southern Paiutes* (American Anthropologist, N. S., vol. 14, 1912, pp. 168, 169; Science, N. S., XXXV, April 26, 1912, p. 673). The significance of the animals in this origin legend lies in the fact that the mourning songs of today are classified into four animal categories: "roan," coyote, bird, and mountain sheep.

¹⁰ I. e., every kind of mythological being destined to be transformed into some animal of today.

¹¹ For accounts of the Ute bear dance, which is the prototype of the Paiute dance, see V. Z. Reed, *The Ute Bear Dance* (American Anthropologist, 1896, pp. 237-244); and R. H. Lowie, *Dances and Societies of the Plains Shoshone* (Anthropological Papers of the American Museum of Natural History, vol. XI, 1915), pp. 823-831. Four brief origin legends of the bear-dance have already been published, one by J. A. Mason (in *Myths of the Uintah Utes*, Journal of American Folk-Lore, vol. XXIII, 1910, p. 363), the three others by Lowie (*op. cit.*, pp. 824, 825). Curiously enough, none of these corresponds at all closely to the Paiute version obtained from Tony.

¹² For a Shoshone correspondent of this myth, see Lowie, *The Northern Shoshone*, pp. 236-239.

¹³ Euphemism, or slang, for "tecum copulare."

¹⁴ The metaphor is of the tamping of a pipe.

¹⁵ Periphrasis for "fecit in ejus urina quasi copulans."

¹⁶ Another euphemism, or slang expression, for "tecum copulabo."

¹⁷ Euphemism for "copulavit cum ea."

¹⁸ I. e., "Multum delectatus est cum ea copulando."

¹⁹ A translation of this myth has been already given in *The Museum Journal* of the University of Pennsylvania, vol. I, no. 1, 1910, pp. 17, 18.

²⁰ A species of gull.

²¹ This last sentence is addressed by the narrator of the story to his auditors. It is a conventional way of ending a myth by way of changing the subject. The auditors are expected to answer, "No, I did not."

²² The first part of this story is a variant of the first part of the Ute story of "Coyote and Doctor Duck;" see Mason, *Myths of the Uintah Utes*, pp. 310, 311.

²³ Cf. note 5.

²⁴ For variants, cf. A. L. Kroeber, *Ute Tales* (*Journal of American Folk-Lore*, 1901), pp. 252-260; and Lowie, *The Northern Shoshone*, pp. 244-246.

²⁵ The road-runner's track is ambiguous in direction.

²⁶ This is a red berry growing close to the stalk of a bush with holly-like leaves.

²⁷ Thus pretending that his moccasins had been worn out while he was out hunting.

²⁸ I. e., to a different place than that to which the rest of the party had gone.

²⁹ I. e., "Who has been good enough to think of me?"

³⁰ At this point the story shifts to other actors.

³¹ The Indian name really means "Stone-Clothes," but it was consistently interpreted "Iron-Clothes" by Tony.

³² This refers to the berry bush, which they had used as a landmark to locate the cache of dried meat. Now that it was stripped of berries, they were unable to recognize it.

³³ The old woman and her great-grandson had escaped from the village Iron-Clothes had destroyed. Had he thought the child was a boy, he would have slain him, to prevent the possibility of his growing up and avenging his kinsmen.

³⁴ A meaningless cry.

³⁵ So as to keep himself from dying of thirst. Coyote had least power of endurance.

³⁶ The two brothers, supernatural sons of the woman Iron-Clothes had taken away, were Mourning Doves. It is the elder that speaks here.

³⁷ This antelope had eyes in all parts of his body.

³⁸ A loud noise, *qx+*, similar to a violent clearing of the throat before expectorating.

³⁹ The sisters were shooting at these sparrows with arrows, for they always tried to prevent birds from drinking their water. The one who is supposed to have been wounded was Rattlesnake, because his back was humped up as though swollen from a wound. He was not really wounded.

³⁸ She had not been in the habit of grinding seeds. She was secretly preparing food for the rescuing party.

³⁹ She had received a jack-rabbit from her sons, but claims to have caught him herself by killing him with her seed-beater. Iron-Clothes doubts this, as it looks to him as if the jack-rabbit had been hit in the eye with an arrow.

⁴⁰ I. e., on former occasions the antelope had always warned of the approach of danger by making the peculiar noise and immediately galloping off home. His failure to appear this time arouses Iron-Clothes' suspicion.

⁴¹ He stretched himself because he had just gotten up and was still sleepy.

⁴² Instead of passing through and killing them. They were endowed with magical power and could not be killed by ordinary arrows.

⁴³ This tale of Chipmunk and the Giant seems to correspond to the Shoshone trickster cycle of the Giant Dzoavits. In the Shoshone tales the place of Chipmunk is generally taken by Weasel or Mosquito. See Lowie, *The Northern Shoshone*, pp. 254-262.

⁴⁴ Cf., in a general way, Lowie, *The Northern Shoshone*, pp. 265, 266; Kroeber, *Ute Tales*, pp. 264-268.

⁴⁵ Literally, "very well."

⁴⁶ I. e., "I asked about it."

^{46a} This tale corresponds, in a general way, to R. H. Lowie, *The Northern Shoshone*, p. 277(k).

⁴⁷ Merely a burden.

⁴⁸ A burden. Based on *taviavi*- "to lie in the sun" and *ta'ci'ngwiyuntaq-aγ'i*- "keeps changing color like gravel." The meaning of the burden is, then, something like "Lying in the sun, she keeps changing color like sandy gravel streaked by sunbeams." The reference is to Lizard, who is Gray Hawk's wife.

⁴⁹ Refers to Toad.

⁵⁰ Woodpecker's tree had a single hole for entry, but there was a complicated labyrinth leading to the exit hole at the top. Toad could not find his way out.

⁵¹ A Comanche parallel is given in *Shoshone and Comanche Tales*, collected by H. H. St. Clair, 2d (Journal of American Folk-Lore, 1909, pp. 11-13). A translation of the Paiute story has been already published in The Museum Journal of the University of Pennsylvania, 1910, pp. 16, 17.

⁵² It is not the ordinary rat that is meant, but the wood rat, found in great quantities near St. George, Nev., and used as food by the Indians.

⁵³ Rat had butchered the deer on leaves and branches in order to prevent traces of the meat from showing on the earth. By burning the leaves and branches he destroyed all traces of the butchering.

⁵⁴ This incident argues a knowledge on the part of the Paiute Indians of the custom of burning the dead. The custom, however, was not practiced by the Paiutes themselves. This point may eventually help to determine from what tribe or area the widespread story of the "hoodwinked dancers" came to the Paiute.

⁵⁵ Tony was not quite certain if the story ended at this point or not.

⁵⁶ "Him" refers to any deer. Wolf commands Coyote to go out as usual to round up the deer, so that he and his brother Panther may hunt them.

⁵⁷ The scene shifts at this point.

⁵⁸ The Horned Lark women were married to the Badger people (*ina'n-iywī-ḡwī*), who were in the habit of hunting badgers.

⁵⁹ The bark referred to is of a cedar-like tree (*ina'p-i*) and is yellowish in color. Stockings were made of it as well.

⁶⁰ This was not Coyote, first spoken of, but "the idle Coyote," pro catamito usus in loco feminae. Coyote, on returning from the hunt, was the first to make use of him, after which he proceeded to the other camps. After the arrival of the Badger-wives his usefulness vanished. The Wolf and Coyote people had no women before this.

⁶¹ I. e., pudenda. The meaning of Coyote's statement is that his companions are to have nothing to do with the women.

⁶² Ad coitum per anum invitans.

⁶³ I. e., the sticks to which the quivers are sewed on for support.

⁶⁴ I. e., of the Bluejays. The blue hats are the untransformed crests.

⁶⁵ This is an interesting reference to the rôle of Wolf as creator, an apparently widespread Plateau Shoshonean idea. See Lowie, *The Northern Shoshone*, p. 233.

⁶⁶ This is merely a fragment of what Tony believed to be a long story. Eagle's song (see III, 1, p. 478) belongs to this story at a point antecedent to the events recounted in this fragment. The tale is a typical suitor myth and corresponds, in a general way, to Lowie's "Lodge-Boy and Thrown-away" (see Lowie, *The Northern Shoshone*, pp. 280-283).

⁶⁷ Powell's "Shivwits." A Southern Paiute tribe west of the Kaibab Paiutes and speaking a dialect only slightly different from that of the Kaibabs.

⁶⁸ The father-in-law had a pit or cave on the side of a hill into which he caused the smoke to enter. There was no air in the pit at all.

⁶⁹ Eagle's feathers were originally entirely white. Only where the feathers were protected by the covering wings have they remained light in color.

⁷⁰ I. e., "Quando ille me futuit?" seeing that he knows that.

⁷¹ It is quite likely that the conception of Rattlesnake as "grandfather" is due to, or at least influenced by, a popular etymology connecting *to-γo'aφi* "rattlesnake" with *to-γo'φi* "grandfather."

⁷² I. e., vulva ejus fructus est, cum ea copulavit.

⁷³ I. e., Gray Hawk.

⁷⁴ Transformed from the lice.

⁷⁵ Euphemistic for: cum ea copulavit.

⁷⁶ Coyote was looking for a pretext to go to her house, so as to have a chance to see the young woman.

⁷⁷ When held down by the woman, Gray Hawk made a noise, thus leading Coyote to infer that something was wrong. He thought that Hawk was attacked and made as if to help him by aimlessly shooting at Hawk's supposed enemies.

⁷⁸ She commands the bow fragments to come back, so as to prevent further destruction.

⁷⁹ This is evidently a popular Plateau Shoshonean tale and has been collected by several ethnologists. See Lowie, *The Northern Shoshone*, pp. 267, 268; St. Clair, *Shoshone and Comanche Tales*, p. 266; Kroeber, *Ute Tales*, pp. 270-272; Mason, *Myths of the Uintah Utes*, p. 317.

⁸⁰ An idiomatic phrase expressing contempt. "Though you may say what you will, boast as you like, still you count for nothing."

⁸¹ Cf. Lowie, *The Northern Shoshone*, pp. 248-251; Kroeber, *Ute Tales*, pp. 268-270.

⁸² Coyote had names for his daughters, each of which ended in the word for "vulva."

⁸³ The laying on of the bark was normally the work of the men, not of the women. Coyote pretended to lie down in the house in order to direct attention to any openings they might leave.

⁸⁴ Literally, "from here."

⁸⁵ I. e., everything about the house will seem as usual, including the talking of people.

⁸⁶ A constellation of seven stars is meant. Tony thought it was the Dipper (*Ursa Major*) that was referred to, but was not quite certain. The Paiute term, *son'-a'gwĩ*, is an animate plural in *-gwĩ*, but is not otherwise analyzable.

⁸⁷ An ordinary term for "coyote."

⁸⁸ Cf. Lowie, *The Northern Shoshone*, pp. 282-283, 283-284, 294-295; St. Clair, *Shoshone and Comanche Tales*, p. 272; Mason, *Myths of the Uintah Utes*, pp. 318, 319. The Shoshone *nūneyunc* "roc," like Paiute *nīgwĩ'n-ɔ'phi*, probably denotes "one who carries people away."

⁸⁹ Blood that has been roasted in a paunch under the ashes.

⁹⁰ From crying for her lost grandson.

⁹¹ The Bear Dance is a Ute dance that was learned by the Paiute bands in comparatively recent times from the Utes. A series of bear dance songs obtained from Tony all have Ute texts. This little account shows how the dance spread from one Paiute tribe or band to another.

⁹² In southwestern Utah. Based on *qana'nī* "willow-bordered canyon."

⁹³ A neighboring Paiute band.

⁹⁴ These notched branches are the "rasps" that are used to accompany the bear dance songs.

⁹⁵ The hole and the pan served as a resonator for the rasps held down on the pan.

⁹⁶ Chief of the Cedar City band.

⁹⁷ Literally, "calling on to themselves."

⁹⁸ I. e., "what manitou dream have you ever had?"

⁹⁹ Referring to the white tents of the enemy. It is not definitely stated who the enemy were. In all likelihood they were either Arapaho or Cheyenne.

¹⁰⁰ A shallow canyon in a plain which fills in the rainy season; a "gutter" or arroyo.

¹⁰¹ I. e., "shall we two continue to live after our kinsmen have died?"

¹⁰² Mamputs, chief of the Cedar City Paiutes, is supposed to have been traveling about and to have returned from the country of the Southern Utes. He had a mannerism of addressing everyone by a term of relationship, by way of being friendly. An older man he addressed as "father," an older woman as "mother," a very old man or woman as "grandfather" or "grandmother," young men or women as "brothers" and "sisters." This method of address was not, however, according to Tony, the regular practice of all chiefs.

¹⁰³ In the country of the Southern Utes.

¹⁰⁴ Eagle lives far away in the west and asks leave of his mother to go east to the country of the Sibit band of Paiutes.

¹⁰⁵ It was taboo for a boy, up to the age of about sixteen, to eat game that he had killed himself, as this would make him weak and lazy. Eagle, who is merely a stripling, intends to break the taboo, apparently as a sign that he is old enough to seek a wife.

¹⁰⁶ This is merely a fragment of a myth. Tony remembered only the song, but was not clear as to its context. A certain character, he did not remember just who, used to hide in the bush from morning till night and sing this song, using the leg bones of his own parents as a rattle. He was caught at this.

4. NOTES TO TRANSLATIONS OF UTE TEXTS.

¹ For other versions of this tale see I, 17 of this part and footnote 79 of translations of Paiute texts.

² Literally, "sitting."

³ I. e., "I have been lying here as buffalo dung for some time."

⁴ I. e., "Would you rather go inside of me?"

⁵ *Fuit Canis excrementa, ab eo pro custode carnis deposita.*

⁶ When deer, elk, or antelope was killed, the blood was scooped up with the palms from the ripped carcass and deposited in the paunch. It was carried home in the paunch, poured into a mud-cactus kettle, boiled with water, and cooked to a thick soup or mush.

⁷ For other Shoshonean versions of the "eye-juggler" motive, see Mason, *op. cit.*, pp. 314-16 (where further cognates are given); also St. Clair, *op. cit.*, pp. 269-70 (Shoshone) and 278-79 (Comanche).

⁸ *wujj'guts'* refers to a small bird with black head and beak and gray back. It is said to make a whistling noise in the early spring and to bring the south wind.

⁹ I. e., they exercised their supernatural power upon him to spoil his luck.

¹⁰ Literally, "shade-house-made."

¹¹ I. e., "Go ahead, continue to louse me." It was the ants that were stinging him. Coyote imagined the girls were lousing him.

¹² Cf. Mason, *op. cit.*, p. 301; Kroeber, *op. cit.*, p. 268; Lowie, *op. cit.*, p. 276.

¹³ For another version of this tale see I, 16 of this part.

¹⁴ *qa-mbīnavi-* was translated "river-rock robe" by Charlie Mack, but I see no reason for this rendering. It is perhaps compounded of *pīnavi-* "skunk robe" (?) and *qa-*-, perhaps "rat."

¹⁵ I. e., "your little boy."

¹⁶ Not actually. What is meant is that penem suum impegit against them, in order to get out the blood with which they were swollen.

¹⁷ I. e., "We have taken along none of Owl's things with which to pay you for your doctoring."

¹⁸ A rather divergent version for the Comanche is given by St. Clair, *op. cit.*, pp. 280, 281.

¹⁹ Another Ute version is given by Mason, *op. cit.*, pp. 320, 321; a Shoshone version is found in St. Clair, *op. cit.*, pp. 270-272. Curiously enough, the characteristic "magic flight" episodes, while closely paralleled in the Shoshone story, are absent from Mason's Ute version.

²⁰ "Ghost Woman" was Charlie Mack's term for what is perhaps better called "ogress." Mason uses the term "devil" for a male counterpart. According to Charlie Mack, she is to be identified with the whirlwind (*turu'n'nānī*), though in the myth she is transformed into an echo.

²¹ I. e., "Is he male or female?"

²² Four inspiratory breaths cut short. *Fuit ipsa qui copulavit cum eo, super penem saltando.*

²³ In order to trick her and let her think id penem esse. He was accustomed to hide under the blankets et penem suum protrudere facere consuevit.

²⁴ For she had intruded it too far up. We may be dealing here with a folk etymology. *cō-* "lung" (absolute *cō-vi-*) is apparently thought of as related to *cō-v'ōnup ī-* "ghost woman."

²⁵ I. e., "cum copulo."

²⁶ Rattlesnake transforms the Ghost Woman into the Echo.

²⁷ Recorded in English. A Shoshone version is given by Lowie, *op. cit.*, p. 294. A similar story, according to Charlie Mack, is told of a woman who joined a herd of buffalo. Charlie Mack also heard tell of women quae cum canibus coirent, but he could not tell whether it was true; he rather doubted it.

